# PRACTICAL MEDITATIONS

UPON THE

## Four Last Things:

*VIZ.*

I. Death, II. Judgment, III. Hell, IV. Heaven.

By *R. SHERLOCK*, D. D.

DEUT. XXXII. 29.

*O that they were wise, that they understood this; that they would consider their latter End.*

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# PRACTICAL MEDITATIONS UPON THE Four Last Things, &c.

## *The First Meditation.*

THE clean Beast which was only commanded to be offered in Sacrifice unto God under the Law, was *such as chewed the Cud, and divided the Hoof*, mystically representing the qualifications of the clean and pure Christian, who is himself that spiritual Sacrifice God requireth under the Gospel. Lev. 11. 3. Rom. 12. 1. 1 Pet. 2. 4, 5.

By *chewing the Cud*, holy and divine Meditation is intimated: by *dividing the Hoof*, may be mystically meant *the last end of man*; which is a dividing asunder the Soul from the Body by *Death*, and a separation of the holy from the wicked by *Judgment*; which shall assign to either their everlasting habitations either in *Heaven* or in *Hell*.

Of these Four Last Things S. *Bernard* saith, that First, *Death* is of all things to flesh and bloud most formidable.

Secondly, *Judgment*, than the which there is nothing more terrible and dreadful.

Thirdly, *Hell*, the Torments whereof are insupportable.

Fourthly, *Heaven*, the Joys whereof are beyond Apprehension most Blissful and Ravishing.

And these Subjects of holy Meditation would prove the most prevalent to turn all persons professing Christianity, from all the errors of their ways, whether in Opinion or Conversation, would they but seriously consider the shortness and uncertainty of this present life: the strict account must be given of all our Thoughts, Words and Actions, even to every idle Word, especially spoken to the detriment of any: That in all these we shall have the Devil and his Angels vehemently to accuse us, and our own Consciences to testifie against us: A most severe Judge to pass sentence upon us: from whose impartial doom, the endless Torments of Hell shall receive the wilfully erroneous, and impenitent sinner; but eternal Joys, and never fading Felicities shall crown the Orthodox and Holy.

*The*

*The wicked ſhall be turned into Hell, and all the people that forget God.* Pſal. 6. 17.

*But the Souls of the righteous are in the hand of God, and there ſhall no torment touch them.* Wiſd. 3. 1.

*They that have done good, ſhall go into everlaſting life: and they that have done evil, into everlaſting fire.* Ath. cr. Mat. 25. ult.

This Faith is profeſſed by many, but by few believed with the heart: for he that cordially believes theſe principles of his Religion, will *ſtand in awe, and ſin not:* he will not dare in defiance of this Faith, knowingly and wittingly to tranſgreſs the Laws of the great Majeſty of Heaven: and 'tis ſuch a Faith attended by Fear, and this Fear by Care and Caution, that muſt preſerve the Soul from the Torments, and entitle her to the Joys of the other World. Pſal. 4. 4.

*Ariſtotle* ſaith, That he who believes not, can neither Hope nor Fear: and conſequently, he who doth truly believe theſe Eſſentials of his Religion, cannot but both hope for the Happineſs, and fear the Miſery of the World to come.

'Tis recorded of a Friar, that he complained to his Abbot, that he was weary of that idle, lazy life; and therefore he deſired leave to depart to ſome other place: To whom the Abbot returned anſwer, Thy lazineſs is a manifeſt ſign, that thou didſt never truly believe, and ſeriouſly conſider of the Pains of Hell, and the Joys of Heaven; for the deep ſenſe of theſe would preſerve

thee from all lazineſs in thy Cell. *Pra. Spir. cap.* 142.

Deut. 32. 29. *O that they were wiſe, that they underſtood this, that they would conſider their latter End.*

It is the greateſt and moſt comprehenſive of all the parts of true wiſdom, ſo to conſider as rightly to prepare for our latter end: for to end well is the ſumm of all our hopes, and of all the happineſs we can hope for.

*It is a great vanity to deſire a long life, without the thought of leading a holy life. 'Tis a great vanity to be ſo wholly intent upon this preſent life, as not to provide for the life to come. 'Tis a great vanity to be in love with what ſuddenly fadeth away, and not to haſten in our deſires and endeavours to that joy which ſhall never end.* T. K. l. 1. c. 1.

Pſal. 9. 13. *Have mercy upon me, O God, and conſider the trouble I ſuffer of them that hate me,* my Spirit is troubled for the daily incurſions of my ghoſtly enemies: *Thou that lifteſt me up from the Gates of Death:* Such is this frail mortal life, all the ways whereof are vanity and iniquity, even Gates leading to Death eternal: From the which I humbly beg to be raiſed up, and exalted by thy right hand.

14. *That I may ſhew all thy praiſes within the ports of the daughter of Sion:* glorifie thee with thy Church Triumphant in Heaven: *I will rejoyce in thy Salvation:* to be thus lifted up and ſav'd, is a joy unſpeakable and glorious.

Pſal. 106. 4. *Remember me, O Lord, according to the favour thou bear'eſt unto thy people, and viſit me with thy Salvation.*

That

*That I may ſee the felicity of thy choſen,* 5.
*and rejoyce in the gladneſs of thy people: and*
*give thanks with thine inheritance.*

## MEDITAT. II.

*Of the Shortneſs and Frailty of this preſent Life.*

*MAN that is born of a woman is of few* Job 14. 1.
*days, and full of trouble.*

*He cometh forth like a Flower, and is cut* 2.
*down: he fleeth as a ſhadow, and continueth*
*not — In the midſt of life we be in death,*
whilſt every day we live is one day nearer to the end of life.

*For what is your life? 'tis even a vapour* Jam. 4. 14.
*that appeareth for a little time, and then va-*
*niſheth away.*

The time of my life paſt is already ſwallowed up by death, which ſtill dogs me at the heels to devour the ſhort remainder of my ſitting days.

Not to conſider this ſhortneſs and frailty of humane life, is to make my life yet more ſhort and frail. So *Drex. vita brevis omnibus* — Life is ſhort unto all, but ſhorteſt unto thoſe, who forget what is paſt, are negligent in what is preſent, and fear not what is to come.

*Lord, make me to know mine end, and the number of my days, that I may be certified how long I have to live:* that the length of my days is of the ſhorteſt meaſure: *for behold thou haſte made my days as a ſpan — Verily every man living is altogether vanity:* The moſt high and mighty, the moſt honoura-

ble and wealthy are not exempt from this character: for Honours, Riches, Friends, all the delights of the Sons of men, with all the Pomp and Pleasure, and power of the world, depending upon the shortness and frailty of humane Life; renders every man in all that he is, in all that he has, and in all that he hopes for, in this world, a vanity of vanities, an universal vanity.

*Nihil est magnum re, quod parvum tempore: nec longis dilatatur gaudiis, quicquid arcto fine concluditur.* Hircher. Ep. Paran.

The divine *à Kempis* gives us both the reason and the use of this doctrine: *Quia per peccatum* ---- Since by Sin we have lost our innocence, we ought with patience to expect the mercy of God, until this iniquity do pass away, and mortality be swallowed up of life. *T. K. l. 1. c. 22.*

*S.* Augustine's *Meditation on this Subject.*

"THE time of my Pilgrimage here upon earth is tedious, wearisome—— for this is a miserable life, a frail life, an uncertain life, a bitter life, a laborious life, a sinful life: 'tis the mistress of error and sinfulness, and the hand-maid to death and hell——

"This life is rather to be called death than life, as being through the whole course thereof, a passing from Life to Death: for whilst we pass from Infancy to Childhood, from thence to Manhood, and so to Old-age, every such change in Life is but a passage to death, or rather so ma-

" many ſtages of Death; for each condition
" of life is the death of its foregoing ſtate
" and condition.

" There is no condition in this life cer-
" tain and ſetled; now we are glad, and
" anon ſad; now we are well, and anon
" ſick; now we are at eaſe, and anon in
" pain; now we laugh, and anon weep;
" now in hunger and thirſt, anon in fulneſs
" and exceſs: in honour and diſhonour, in
" wealth and poverty, in heats and colds,
" in evil report and good report, in fear and
" terror, and much amazement: and all
" this and much more than can be expreſt,
" is too often attended by a ſudden, unex-
" pected death; and which is yet more mi-
" ſerable, though there be nothing more
" certain than death, yet vain fooliſh man
" knoweth not, conſidereth not his end.

So the Preacher: *For man alſo knoweth not his time, as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare, ſo are the ſons of men ſnared in an evil time when it falleth ſuddenly upon them.* Eccl. 9. 12.

*Ariſtotle* being ask'd, what is man? anſwered, *Imbecillitatis exemplum; Temporis ſpolium; fortunæ luſus; inconſtantiæ imago; invidiæ & calamitatis trutina; reliquum vero pituita & bilis.*

*Quid homo* (inquit Gran.) *cujus conceptio, culpa, naſci pœna, vivere miſeria, & mori, tormentum?*

*Silenus* being ask'd by *Midas*: *Quid homini optimum?* anſwer'd: *Primò, non naſci; ſecundò, quam ocyſſime mori.*

O ſenſe-

O senseless mortals! especially being called Christians, and yet to be of so little Faith, as to doat upon a life so frail, short and uncertain, so changeable and calamitous, in defiance of what we daily profess to believe, *Life Everlasting*.

Blessed are they, and they are but a few, who in hopes and desires to enjoy the unchangeable blessings of the life to come, do slight and despise the fallacious flattering injoyments of this world, lest being deceived by the charms and fawnings thereof, the Deceiver and the Deceived perish together.

'Tis a general complaint, that the world is deceitful, and unsatisfying in all her most alluring enjoyments; and yet so mightily the flesh prevaileth against the spirit, that most men love, (and I am a great fool among the rest) yea doatingly love to be thus deceived: too passionately desiring to injoy still this mortal life how frail soever, and attended with a numerous train of miseries.

But forget not, O remember and forget not, that thou art immortal (O my soul) and that death is but the change of a troublesome for a quiet life, of a frail for a fixed and permanent Being; of an uncertain for a certain abode, and of a temporary for life everlasting. 'Tis but the falling in pieces of an earthly Tabernacle, and *when it is dissolved, thou hast a building of God, a house not made with hands, eternal in the Heavens.* 2 Cor. 5. 1.

'Tis a fam'd saying of *Benedict*: *Malus mortem, bonus vitam formidat*: In the death of

of the righteous is his hopes of happiness, but in the continuance of this life doth the wicked trust.

Thou wouldst not fear the end of this life, didst thou rightly hope for the beginning of a better: 'Tis for want of treasures laid up in Heaven, the fruits of true holiness, that thou art afraid to die, and 'twill be too late to labour for them, when death approacheth.

The Prayer.

O *Almighty God, who alone canst order the unruly wills and affections of sinful men, grant unto thy people (and to me with them) to love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found, through* Jesus *Christ.*

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## MEDITAT. III.

*Of the frequent Remembrance of Death.*

1. THIS present Life is the School of Death, wherein we are taught the several lessons of living to die well, or so to die, that we may live Eternally.

*Climacus Scal. grad.* 6. records a story of a Brother, who had lived negligently for many years, and was at last surprized with such a desperate disease, that he was for so long a time depriv'd of his Senses, that he

he was ſuppoſed to be abſolutely dead: but recovering again, he immediately ſecluded himſelf from all ſociety, and continued for Twelve years, which was the remainder of his time, in that ſolitary ſeparate condition, lamenting continually the negligences and ſins of his by-paſt life, and the ſad condition of all ſuch perſons who die in their ſins unrepented.

And when the time of his death indeed approached, many of his fraternity flock'd to him, deſiring to hear ſome more than ordinary inſtructions, and directions from him for the good of their Souls: but all that he would ſay was this, as the ſumm of Chriſtian wiſdom: *If you deſire ſo to live that ye may die happily, then meditate continually upon death: for 'tis ſcarce poſſible for that man to ſin, who with due regard remembers Death, the wages of Sin.*

'Tis ſaid by the ſaid *Climacus*, That *the meditation of death is as neceſſary to preſerve the health of the Soul in the life of grace, as is daily bread to preſerve the body in the life of nature.*

2. The forgetfulneſs of Death is the ſeminary of all the Sins of the ſons of men: hence the neglect of all the duties we owe to God and Man: hence the abuſe of all the bleſſings of God, whether relating to this or the other world: hence all luxury, and all the ſinful pleaſures of the fleſh: hence all covetouſneſs, and carnal cares for the things of this life: hence all forgetfulneſs of the great account we muſt make of all the works done in the body, together with the baniſh-

ment

ment from our minds of all fears of Hell, and hopes of Heaven: 'Tis therefore good advice the wiſe *Syracides* gives us; *Remember thy end, and let enmity ceaſe: Remember corruption and death, and abide in the Commandments.* Eccluſ. 28. 6.

I ſhould not ſurely dare to ſin againſt my God, would I but ſeriouſly conſider in every act I do, and in every moment I breath, I am haſtening to my laſt breath, and that then I muſt give account as of every moment of my time, ſo of every work, both good and evil, at what time ſoever performed. And 'twas ſurely thus S. *Paul died daily.* 1 Cor. 15. 31.

3. To die the death of the righteous is the deſire even of the wicked; but his laſt end ſhall be very unlike the others. Numb. 23. 10.

*Ut tibi mors fœlix contingat, vivere diſce:*
*Ut fœlix poſſis vivere, diſce mori.*

The only way to die well, is to live well; and he that will live well, muſt live by dying principles: ſaying with holy *David, My Soul is continually in my hand:* and for ought I know it may expire at my next breathing, ſince many thouſands in this very moment do breath their laſt. Pſal. 119. 109.

And 'tis only this moment I can call mine: for what time of my life is paſt, cannot return again to be enjoyed, and what's to come is not in mine, but in the Lord's power: *My time is in thy hand. In him we live, and move, and have our being.* Pſal. 31. 17. Acts 17. 28.

Quam

Quam foelix & prudens----*He is both a wise, and a happy man, whose endeavours are, so to be qualified in his life, as he desires to be found in his death.* T.K. In order hereunto, 'tis the wholsome advice of a Father, *Cum mane fuerit*—— when 'tis morning, think that perhaps thou mayst not see the evening; and when evening comes, remember that 'tis uncertain whether thou shalt see morning.

Those *Indian* wisemen call'd *Brachmans*, had their Sepulchres before their doors: that, both upon their going out, and coming in, they might remember their approaching death, as a curb to restrain them from all extravagant lustings after the pleasures, riches and honours of this mortal life.

'Tis recorded of *John* the famous Patriarch of *Alexandria*, that whilst he was in perfect health he had his monument framed, but not finished: and that he gave order upon every Festival after the publick offices of the Church were ended, one of the Priests should say unto him aloud; Holy Father, your Monument should be finished, because *'tis not known at what hour the thief cometh.*

Mat. 24. 43.

I cannot better advise both my self and my Reader, than that in every thing we go about we would every man of us ask himself this question: *Would I now do this if I were ready to die?* 'Tis the Wiseman's advice, *whatsoever thou takest in hand, Remember the end, and thou shalt never do amiss.*

Eccl. 7. ult.

When

When an Emperor of the Eaſt was newly proclaimed, before he ſpake to any perſon in the ſtile of Majeſty, a Maſon comes to him, and ſhewing him ſeveral kinds of Marble, demands of which of thoſe kinds of ſtone he would have his Sepulchre made: intimating unto him, that although he was made an Emperor, he was not to forget he was a mortal; and therefore it concerned him, with ſuch juſtice and mercy to govern his Earthly Kingdom, that he might not forfeit the loſs of the Kingdom of Heaven.

*From the forgetfulneſs of my death, and the uncertainty of my life, from every evil work whereunto ſuch forgetfulneſs may betray me, and from a ſudden, and an unprepared death,* good Lord deliver me.

4. The Lord cloathed our firſt Parents with the skins of Beaſts, to put them in mind of that mortality and corruption of the fleſh they had contracted by their diſobedience to his commands: the which as we their ſinful off-ſpring do daily bear about us, ſo ought we alſo to have the ſame in a continual remembrance for the keeping under the unruly luſts of the fleſh, that we finally paſs not from a ſpiritual to death eternal.

And thus, every truly pious man thus remembers daily the unavoidable death of his corruptible body, ſo as to keep his Soul unſpotted of the world, and alive from the death of ſin, *continually mortifying all his evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.*

And

And thus in the ſence of the holy Apoſtle of our Lord, *To die daily*, is not only daily to remember death, but daily to die unto ſin, and live unto righteouſneſs unto the hopes of Eternal happineſs: ſlighting all the falſe and flattering felicities of this fawning world, as being not only empty and unſatisfying, but alſo mortal and dying.

A holy confidence to die well, and in hopes to enjoy Life Eternal after Death, is begotten in the heart, (ſaith the ſpiritual *A Kempis*,) 1. *By a perpetual contempt of the world.* 2. *By a thorough ſelf-denial.* 3. *By a fervent deſire and endeavour for proficiency in Grace.* 4. *By the love of diſcipline, or ſtrict corporeal Auſterities.* 5. *By the unwearied labour of true Repentance.* 6. *By a willing and ready obedience to all God's commands.* 7. *By ſuffering contentedly; yea, even joyfully all adverſities for the love of Chriſt.*

A *Kempis* de Imit. Chriſt. l. 1. c. 23.

And thus prepare for thy change to come, looking not (as becomes an Immortal Soul) *at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen are temporal, but the things which are not ſeen are eternal.*

2 Cor. 4. 18.

*The Prayer.*

O God the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: Increaſe and multiply upon us thy mercy; that thou being our leader and guide, we may ſo paſs through things temporal, that we finally loſe not the

the things eternal: Grant this, O heavenly Father, for thy Son *Jesus* Christ. *Amen.*

## MEDITAT. IV.

### *Of the Horror of Death.*

1. UNder the Law, when a Fowl was to be offered for a burnt Sacrifice unto the Lord, The head was to be wrung off; the crop with the feathers to be cast into the place of ashes: Intimating mystically that the way to mortifie the swellings of pride and luxury, and make all the feathers of secular pomp and vanity to flag, is to turn our eyes unto the ashes of the dead, and see the horrid state of such as lye in the Grave, even of the most high, powerful and pompous that ever liv'd upon earth. Levit. 1. 16.

"S. *Augustine* being with his Mother *Mo-*
"*nica* invited to *Rome* by *Pontianus* the
"Prefect, to view the stately Edifices, and
"ancient Monuments of that eminent Ci-
"ty, amongst other rareties, he saw the
"great *Cæsar*'s Sepulchre, and therein his
"carcass of a livid, gastly colour; his face
"faln away to such a meagre leanness, as
"scarce of skin and bone consisting; his
"Lips being rotted away, his Teeth were
"seen black and corrupted; his Nose so
"consumed, that only the wide hollows
"of his Nostrils appeared; his Belly burst,
"and swarming with Worms and Serpents;
"his Eyes quite sunk into his head, and in
"the two holes thereof two loathsome

"Toads

" Toads were feeding—Then turning to-
" wards his Mother, he said: What now,
" dear Mother, is become of the great *Ce-*
" *sar*, whose pomp, and power, and policy;
" whose riches, honour and dignity; whose
" many victories, conquests and triumphs
" rendred him the most admired Heroe
" the world afforded? Where now is all his
" glory? Where the Conquering Armies
" he commanded? The Cities, Nations,
" Countries he subdued? The numerous
" train of Nobility, Gentry, Souldiery that
" attended him? The vast riches and
" boundless authority he acquired?—

" Whereunto the pious Matron answer-
" ed, O my Son! no sooner did his Spirit
" fail, and his breath expire, but all his
" splendid enjoyments, all his flattering
" worldly felicities forsook him: His riches,
" his friends, his attendants, all his conquests
" and triumphs, all the honour which he
" got through manifold travels, pains and
" perils, have all now left him alone in this
" gastly silent Sepulchre, accompanied only
" with Worms, Stench and Corruption.—

Such is the end of all flesh: *All flesh is*
Isa. 40. 6. *grass, and all the goodliness thereof as a flower of the field.* The flower is more gay and gawdy than the grass for a little space, but when the verdure of both decays, they have the same withered complexion, they rot and corrupt both alike; and commonly the more gawdy flower is more ugly and stinking than the grass: 'Tis even so with the rich, and the poor, the honourable and the base in this world, they differ only in

their

their outward faſhion and appearance: but when death doth ſeize them they are equally obnoxious to the ſame ſolitude, poverty, and nakedneſs, to the ſame ſtench, corruption, and rottenneſs.

'Tis as true of the greateſt Prince, as of the meaneſt Peaſant: *When a man is dead, he ſhall inherit creeping things, Beaſts and Worms.* All the difference in the Grave betwixt the rich and the poor, is this; That the duſt of the rich, through the luxury, laſciviouſneſs, and intemperance of their life, is more corrupt and loathſome after their death, than is the duſt of the poor, whoſe food and nouriſhment was more courſe and ſparing. Eccl. 10. 11.

Why then, my Immortal Soul, art thou ſo fond of thy corruptible companion, the Body? Remember, its beginning is uncleanneſs, and its end rottenneſs? 'Tis thy ſervant for the preſent, but if thou too much cocker and pamper it, 'twill rebel, ſubdue, and lead thee captive to a worſe death, than that whereunto it ſelf is liable, even the death of the nether Hell; *Where the Worm dieth not, and the fire is not quenched.* Mar. 9. 44.

2. *Death is the wages of ſin:* And I have ſinned, vile wretch that I am, I have ſinned, and *what ſhall I do*, or *what ſhall I ſay unto thee, O thou preſerver of man?* All that I can ſay is the ſame ſtill; *I have ſinned*, and as long as I have a day to live I will ſay it: *I will confeſs my wickedneſs, and be ſorry for my ſins.* Pſal. 38. 18.

Mercy, good Lord, mercy I humbly beg: *O why doſt thou not pardon my Tranſgreſſion, and take away mine iniquity?* Job 7. 20, 21.

*Are*

*Are not my days few, ceaſe then, and let me alone, that I may bewail my ſins, and take comfort a little*, in the hopes of the pardon of them, through faith in the blood of my dear Redeemer, *before I go to the place from whence I ſhall not return, to the land of darkneſs, and of the ſhadow of death.*

Job 10. 20, 21.

3. I know that to fleſh and blood death is of all terribles the moſt terrible, *Job* 18.14. but my bleſſed Redeemer hath pulled out the ſting, and quelled the terrors of death, 1 *Cor.* 15. 55, 56, 57. He hath alſo deſtroyed him that had the power of death, that is, the Devil. So that now when death approacheth, through Faith and a good Conſcience I ſhall have hope, with all patience and contentment, to drink off that Cup, how bitter and painful ſoever, ſaying with my bleſſed Lord and Maſter upon his approaching death, *Father, not my will, but thine be done.*

Heb. 2. 14.

Mat. 26. 42.

*The Prayer.*

ASſiſt me mercifully, O Lord, to ſubject my rebellious fleſh to the guidance of the Spirit, and my ſpirit to the Laws of my Redeemer, that when my body ſhall be the inheritance of Worms and creeping things, my Soul may poſſeſs *an inheritance uncorruptible, and undefiled, that fadeth not away, reſerved in the Heavens*, through Jeſus Chriſt our Lord. *Amen.*

## MEDITAT. V.

### *Of Preparation unto Death.*

I.

AS there is nothing more certain than death: *For what man is there that liveth and ſhall not ſee death?* So there is nothing more uncertain than the time of death; *for of that day and hour knoweth no man.* Pſal. 89. 47. Mat. 24. 36.

'Tis therefore unknown, that it might be alway ſuſpected and awaited: *The Son of man cometh in an hour when you think not:* That his coming may be hourly thought upon; *Latet dies ultimus, ut obſerventur omnes dies:* The day of our death is hidden from us, that all our days ſhould be no other but a preparation thereunto, the certainty of the one engaging us unto ſincerity in the other *. Luk. 12. 40. Aug.

* *Veri hominis Chriſtiani vita, nihil aliud quàm continua ad mortem præparatio eſſe debet.*

Every danger foreſeen is beſt prevented: And thus death the greateſt of dangers may be rendred the leaſt dangerous by a prudent fear, and careful proviſion for the ſame: *Qui pavet, cavet; qui negligit, incidit:* which may beſt be engliſhed in the language of the Holy Ghoſt; *The wiſe man feareth, and departeth from evil; but the fool rageth, and is confident* †. Bern. Prov. 14. 16.

† *Timeat ſemper in vita mortem qui mortis metum evadere velit.*

The

II.

The great end of this mortal life, is to prepare for death; or rather for a safe passage through death to life Immortal: For upon the well or ill spending of the few minutes of this present life depends either a blessed, or a miserable Eternity.

It was the advice of a wise man to his friend, to have engraven in capital Letters, in some such place of his house, as might be most frequent in his view, to be often considered: *Momentum unde pendet Eternitas.*

III.

There is no consideration our blessed Lord hath so frequently inculcated by commands, counsels, exhortations, admonitions, parables, similitudes, arguments and reasons, as this of *the Christian watch*, i. e. to prepare, to provide, to be ready, to wait for the coming of the Lord, or for the approach of Death; whether *he shall come in the first, or in the second, or in the third watch:* whether in the time of youth, or manhood, or old age: at all times, and in all ages he commands all men to be upon their watch.

Luke 12. 38.

Mark 13. 34, 35, 36, 37.

This watch implies many particulars, which are so many preparatives, unto death.

1. *To watch*, is to have our eyes open, or our minds enlightned by the holy true Christian Faith.

2. That the affections of our hearts, and the actions of our lives be framed according to what we rightly profess to believe.

3 To have our eyes not only opened, but uplifted towards Heaven above, and not still poring upon the Earth below.

4. In

4. In our watch we muſt carefully obſerve all the orders and commands given us by *Chriſt* the Captain of our Salvation.

5. That we ſhake off all drowzineſs and ſluggiſhneſs, being active and vigorous in the execution of all ſuch commands; and in all the reſpective duties we owe to God and Man.

6. That when the Lord cometh, and knocketh at the door, by the batteries of death, we be both willing and ready to open unto him: And in order hereunto,

7. That our hearts be prepared to receive the Lord, being ſo ſwept and cleanſed, that nothing be found in any corner thereof, which may offend him, who is the ſearcher of all hearts.

8. We muſt ſtand upon our watch *with our loins girded*, or all irrational luſts reſtrained; that we may be expedite and ready to execute whatever our duty to God or Man requires: Thus S. *Jerome* ſtood upon his watch, profeſſing that whether he did eat or drink, reſt or labour, ſleep or wake, he always heard the voice of the laſt Trumpet ſounding in his ears, *Awake and come to Judgment*.

9. Laſtly, In this watch we muſt perſevere, not to be taken off by any wiles of Satan, concerns of the world, or allurements of the fleſh; but to ſtand fix'd and immovable in our reſpective ſtations of Chriſtian duty, untill the great Captain and Lord of life and death ſhall remove us hence.

And may I thus, bleſſed Lord, continually wait for thy coming, *with my loins girt*, in

the restriction of all the unruly lusts of my heart, and of all the irrational imaginations of my head also: and my Lamp of the holy Christian Faith burning continually; being fed with the oil or unction of the holy Spirit of God, and shining in and through all the whole course of my life, by all such good works as may glorifie thee our Father which art in Heaven. This is that sacred light (even *faith which worketh by love*) which will infallibly guide me through all the mazes of this mortal life, and convey me safely through the gloomy shades of death, into the Region of light, and life everlasting. *Amen.*

IV.

In this life our condition is changeable from better to worse, and from worse to better: But in death all hopes of bettering our condition are buried with the liveless corps. *Now is the acceptable time, now is the day of Salvation.* 'Tis in the day of this life I am commanded *to work out my Salvation with fear and trembling.* When the night of death cometh no man can then work: *There is neither work, nor device, nor knowledge, nor wisdom in the grave where thou goest.* And it is wisely therefore advised in the following words; *Whatever thy hand findeth to do, do it with all thy might*: Be vigorous, be active, be zealous, *be fruitful in every good work.*

2 Cor. 6. 2.

Phil. 2. 12.

Eccles. 9. 10.

Col. 1. 10.

The Soul that is laden with the fruits of well-doing, shall chearfully in the approach of death commit her self *unto God, as to a faithful Creator.*

1 Pet. 4. ult.

Those

Thoſe good deeds, which through the merits of *Chriſt* will render us ſecure in the hour of death are,

1. Devout and humble, frequent and fervent prayers unto God, and praiſes of him, wherein we do moſt immediately both commit and commend our Souls unto God, and gain his grace and favour, eſpecially when accompanied with,

2. *Faſtings often*: By theſe we offer our bodies in ſacrifice unto God: as by Prayer our Souls. Luke 2. 37. Rom. 12. 1.

3. Charitable Almſdeeds, for with *ſuch ſacrifices God is well pleaſed.* Heb. 13. 15, 16.

Such preparation for death is adviſed by the wiſe *Syracides*, Ecclus. 14. 12. *Remember that death will not be long in coming: and that the covenant of the grave is not ſhewed unto thee.* Verſe 13. *Do good to thy friend before thou die: put not off to thy laſt Will and Teſtament*: but *according to thy ability ſtretch out thy hand, and give unto the poor.*

To make the poor our friends, or rather our Acts of charity towards them, againſt the day of death, is commanded by our Lord, *Luke* 16. 9. *Make your ſelves friends of the Mammon of unrighteouſneſs*, in the pious and charitable diſtribution of your worldly goods; *that when you fail*, your bodies fail to be the habitation of your Souls; *they may receive you into everlaſting habitations*: Which is yet more fully and plainly commanded by our Lord, *Luke* 12. 33, 34, 35, 36. Thus the wiſe Virgins were provided, for the coming of the Bridegroom, with *oil in their Lamps*: their light of Faith was

kept flaming by charity and good works, by which means they were admitted into the Bridal-chamber of Celestial Paradise: from whence the foolish Virgins were excluded, who had Lamps, but no Oil; Faith without Charity; or else good works without sincere intentions, and holy affections in the performance of them, *Mat.* 25. 3, 4.—

'Tis not doubted, but every act of Charity is transient, and every good work of what nature soever, takes end with the work done: but the *Charity*, the *Piety*, the *Wisdom*, the *Righteousness* of every religious work is not of a dying stamp: *For righteousness is Immortal*, Wisd. 1. 17.

As therefore the good works of holy and good men pass away and vanish, so the *holiness* and *charity* of their actions pass into Heaven, and stand there upon record to plead through the merits of *Christ* for their admission into those Regions of bliss.

Psal. 112. 9. *He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever; his horn shall be exalted with honour.*

Rev. 14. 13. *Blessed are the dead who die in the Lord; they rest from their labours, and their works follow them.*

*Lord, I pray thee, that thy grace may alway prevent and follow me; and make me continually to be given to all good works; the never failing fruits of a true Christian Faith; and by these inseparably conjoyn'd to make my calling and election sure, sealed in the bloud of my dear Redeemer.* Amen.

1. There

V.

1. There are three general meſſengers of Death: 1. *Chance*: 2. *Sickneſs*: 3. *Old age*. Chance renders the life of man doubtful and uncertain: Sickneſs makes it grievous and weariſome: Old Age makes it tedious, and Death inevitable.

Some perſons are ſtifled in their Mothers womb, and die before they ſee the light of this life.

Some die in their infancy, ſome in their youth, ſome in their man's eſtate, and ſome there be, but theſe are of all other the feweſt in number, who die in their Old age: And yet the moſt of men do not only deſire, but fondly conceit they ſhall live to be old, and yet never think themſelves old enough to die; which makes ſo many millions of perſons die unpreparedly: And ſo paſs from a temporal to death eternal: For death is then moſt generally the neareſt, when 'tis conceited to be furtheſt off. *Mors enim propior eſſe ſolet, cum longius abeſſe putatur.* Bern.

2. 'Tis the thought of a longer, and ſtill of a longer life, that is the great impediment of Repentance, and amendment of life: whereby the Devil hurries men by throngs to be his woful companions in his Region of blackneſs of darkneſs for ever. And the great Reaſon is, becauſe Repentance delayed till Sickneſs, or Old Age come, is not only uncertain and unſafe, but very ſeldom or never truly and ſincerely performed. 'Tis a dreadful ſaying of S. *Hierome*; *That ſcarce one of ten thouſand, who have continued in any ſinful courſe of life, without the conſci-*

*entious practice of a true and timely Repentance, do ever so perfectly repent, as to obtain the remission of their sins in the hour of death.*

For the prevention of so great and general a mischief, and perdition of ungodly men; the All-wise and good Providence of Heaven hath ordained, that in all ages and conditions of men this life shall take end: that so none how young and lusty soever, with his bones full of marrow, should yet dare to live unprepared for death, presuming still upon further time for Repentance and Amendment of life.

*Tu in senectutem sana defers consilia, & inde vitam vis inchoare quo pauci perduxerunt: stultitia magna est tunc vivere incipere, cum desinendum est.*

*Blessed Lord, suffer me not thus to deceive my self, through the sly insinuations of Satan, and my own sensual inclinations and desires, but make me so mindful of my end, that I may pass the remainder of my days in the constant practice of Repentance, and Godly fear, that living in thy fear, I may die in thy favour, and in a well grounded hope to live with thee for ever.* Amen.

## VI.

1. Every change in my frail constitution, every little pain and ache in my corruptible flesh, all distempers and diseases are as so many memorials of my mortality; but the older I grow, the nearer still is the approach of my dissolution by the hand of death; *for that which decayeth and waxeth old is ready to vanish away.*

Heb. 8. ult.

2. Happy is the man, who on his bed of death

death can ſay with the Apoſtle, *I have fought a good fight*, againſt all the aſſaults of the Devil, the World and the Fleſh, which war againſt the Soul: *I have finiſhed my courſe:* as the courſe of my life; ſo the courſe of godlineſs in all its reſpective duties enjoyn'd me. *I have kept the Faith*, untainted, by any Atheiſtical imaginations, heretical opinions, or ſinful practices: and I have been faithful in the diſcharge of thoſe offices, and relations, wherein my great Lord and Maſter hath entruſted and enſtated me. 2 Tim. 4. 7.

If my heart condemn me not in any of theſe reſpects, I may thence conclude with joy and exultation, *from henceforth there is laid up a Crown of righteouſneſs, which the righteous Judge ſhall give me at that day; and not to me only, but to all them alſo that love his appearance.* 8.

*The Prayer.*

LOok graciouſly upon me, O Lord, I beſeech thee, in the time of my approaching diſſolution: and the more the outward man decayeth, ſtrengthen me ſo much the more continually by thy Grace and Holy Spirit in the inner man: give me unfeigned repentance for all the errors of my life paſt, and a ſtedfaſt Faith in thy Son *Jeſus*, that my ſins may be done away by thy mercy, and my pardon ſealed in Heaven, before I go hence and be no more ſeen.

II.

IN the midſt of life we be in death: of whom may we ſeek for ſuccour but of thee, O Lord, who for our ſins art juſtly diſpleaſed?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal Death.

Thou knowest Lord the secrets of our hearts: shut not up thy merciful ears to our Prayers, but spare us. O Lord most holy, O God most mighty, O holy and most merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of Death to fall from thee.

III.

IN my last hour, O Lord, I humbly beg thy protection from the busie suggestions and direful insultings of my grand enemies, the Devil and his Angels: Oh let not then my Faith fail, or my Hope wither, or my Charity wax cold with the waining flesh: but when all my joynts shall tremble by the batteries of death, mine eyes be darkned, and my tongue falter, then, O then let my heart be enlarged towards my God, waiting upon thee, longing for thee, and incessantly praying, *Shew me thy mercy, O Lord, and grant me thy Salvation.*

## *The* XXXIX. *Pſalm.*

Verſes,

1. I *Said, I will take heed to my ways: that I offend not in my tongue* *. *The meditation of death makes every wiſe man careful of all his ways, and more eſpecially to avoid the offences of the tongue.

2. *I will keep my mouth as 'twere with a bridle: while the ungodly is in my ſight* *. * The tongue is an unruly evil, and muſt be tam'd as a wild horſe with a bridle, eſpecially when provok'd by captious, contentious and quarrelſome perſons.

3. *I held my tongue, and ſpake nothing: I kept ſilence, yea even from good words, but it was pain and grief unto me* *. * Reproaches are for the moſt part beſt anſwered with a diſcreet ſilence; ſo was our Lord, as a Lamb, dumb before the Shearers.

4. *My heart was hot within, and while I was thus muſing, the fire kindled* *: *and at the laſt I ſpake with my tongue* ‖. * To abſtain from good words is ſometimes neceſſary for the avoiding of an evil conſtruction: but ſuch ſilence is grievous to the

pious Soul, which burns with the fire of divine love, and zeal to God's glory. *The zeal of thine house hath even eaten me up.*

‖ Though it be often inconvenient to speak before wicked Men, yet it is alway necessary to speak unto God by Prayer.

5. *Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live* *.

* 'Tis a blessing we ought alway to pray for, to be feelingly sensible of the shortness of our life.

6. *Behold thou hast made my days as 'twere a span long; and mine age is nothing in respect of thee: and verily every man living is altogether vanity* *.

* The life of man if compar'd with God's everlasting Being, is rather to be called a death than a life, a vanity, not a verity of being.

7. *For man walketh in a vain shadow, he disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them* *.

* The hearts of men are darkned with the shadows of happiness, whilst they vainly care for worldly wealth, which is as transitory and uncertain as the life it self.

8. *And*

8. *And now, Lord, what is my hope? truly my hope is even in thee* *. * 'Tis not in riches, nor in all the world affords, but in God alone that all hope of true happiness is attainable.

9. *Deliver me from all mine offences: and make me not a rebuke to the foolish* *. * Our sins deprive us of all true well-grounded hopes in God: and make us liable to the scorn, even of foolish men.

10. *I became dumb, and opened not my mouth: for it was thy doing* *. * We must with a patient silence suffer the reproaches of others, because occasioned by our offences, and because sent from God for our amendment.

11. *Take thy plague away from me: I am even consumed by the means of thy heavy hand* ‖. ‖ And confess withal, that we deserve to be consumed by the just judgments of God.

12. *When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, as 'twere a moth fretting a garment: every man therefore is but vanity* *. * Whose lightest chastisements do easily deface the beauty, and decay the strength of the corruptible body.

13. *Hear*

13. *Hear my prayer, O Lord, and with thine ear consider my calling: hold not thy peace at my tears* *.

* Therefore the devout Soul is poured forth in Prayers, with tears of godly sorrow for her offences, from whence all the miseries of this life do flow.

14. *For I am a stranger with thee: and a sojourner as all my fathers were* *.

* The earth is a strange land to the immortal Soul, whose native home is Heaven, where she was framed by the hands of the Almighty after his own Image.

15. *O spare me a little that I may recover my strength, before I go hence and be no more seen* *.

* Which Image being defaced by her sins, she humbly begs with tears, Time and Space by Repentance, Faith and new Obedience, to recover her native strength and beauty, before she leave her tabernacle of flesh.

*Glory be to the Father*, &c.

*As it was in the beginning*, &c.

*The Prayer.*

SInce my days are but as a span, short and uncertain, I humbly beseech thee, O Lord, to wean my heart from the disquietude of worldly cares: and that I may be

be fruitful in all the good works of obedience and charity, to repair the breaches of thy bleſſed Image which mine offences have made, before my departure hence: that ſo recovering the ſpiritual health and ſtrength of my Soul, I may die in thy Grace and Favour, through *Jeſus* Chriſt.

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## *The* XC. *Pſalm.*

Verſes,

1. *LOrd, thou haſt been our Refuge from one generation to another* *. * Holy men have in all ages of the world applied themſelves unto the Lord for ſuccour, ſupport and protection in all conditions.

2. *Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting and world without end* *. * Who being eternal is alſo immutable in his mercy, goodneſs, power and providence over all.

3. *Thou turneſt man to deſtruction: again thou ſayſt, Come again ye children of men* *. * Diſpenſing both health and ſickneſs, proſperity and adverſity, life and death to the ſons of men, according to his all-juſt, all-merciful, all-wiſe good pleaſure.

4. *For*

4. *For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night* *.

* The longeſt courſe of man's life in reſpect of God's eternal prævi-ſion, is but as a day that is already paſt, or as one of the night-watches, which is both ſwift and ſhort, and alſo dark and gloomy through frequent, croſs and adverſe occurrents.

5. *As ſoon as thou ſcattereſt them, they are even aſleep: and fade away ſuddenly as the graſs* *.

* As ſleep is the Image of death, ſo the life of man in this world is but the image or ſhadow of life, for as a ſhadow it fleeth the purſuer and fadeth as the graſs.

6. *In the morning it is green, and groweth up: in the evening it is cut down, dried up and withered* *.

* Which the ſame day beholds both growing and cut down, flouriſhing and withered.

7. *For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation* *.

* This frailty of humane life is the puniſhment of ſin, which incurs moſt juſtly God's indignation and wrath.

8. *Thou*

8. *Thou haſt ſet our miſ-deeds before thee: and our ſecret ſins in the light of thy countenance* *. * Whoſe eyes are ten thouſand times brighter than the Sun, both ſeeing and recording the moſt ſecret of our ſinful ways.

9. *For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told* *. * 'Tis through God's juſt anger for our ſins, that our days are ſhortned, and our years are ſpent in vanity and trouble.

10. *The days of our age are threeſcore years and ten: and though men be ſo ſtrong that they come to fourſcore years, yet is their ſtrength then but labour and ſorrow: ſo ſoon paſſeth it away and we are gone* *. * The miſeries of man's life are not ſo great through the ſhortneſs thereof, as that his ſorrows, and troubles are increaſed with his days.

11. *But who regardeth the power of thy wrath? for even thereafter as a man feareth, ſo is thy diſpleaſure* *. * God's diſpleaſure for our ſins is either more or leſs, according as we do leſs or more ſtand in awe thereof.

12. *So teach us to number our days: that we may apply our hearts unto wiſdom* *. * True wiſdom is attained by the ſerious contemplation of the frailty of life and certainty of death.

13. *Turn*

13. *Turn thee again, O Lord, at the last: and be gracious unto thy ſervants* *.

* Intermixing with our meditations devout Prayers for the propitious grace and favour of God.

14. *O ſatisfie us with thy mercy, and that ſoon: ſo ſhall we rejoyce and be glad all the days of our life* *.

* Which alone can ſatisfie the deſires of the immortal Soul, and throughly rejoyce the ſame.

15. *Comfort us again now after the time thou haſt plagued us: and for the years wherein we have ſuffered adverſity* *.

* We may reaſonably alledge our ſufferings, though for our ſins, as motives to implore the conſolations of God's Spirit.

16. *Shew thy ſervants thy work: and their children thy glory* *.

* God's proper work is mercy, and 'tis his glory to be gracious, for the which the righteous do pray both for themſelves and their Children.

17. *And the glorious Majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, proſper thou our handy work* *.

* God's glorious Majeſty appears by the gracious influences of his holy Spirit:

Spirit: whereby we work the works of God, to his glory and our own eternal happineſs.

*Glory be to the Father*, &c.
*As it was in the beginning*, &c.

*The Prayer.*

ALmighty God, the Fountain of all Wiſdom, grant me ſo wiſely to number and compare the ſhort and ſorrowful days of this mortal Life, with that joyful and never ending day of a bleſſed eternity; that deſpiſing the vanities of the one, I may zealouſly aſpire to the happineſs of the other. O ſatisfie the panting deſires of my Soul, with the ſenſe of thy mercy in the pardon of my ſins: and let the glory of thy grace appear, in proſpering me to perform all thoſe good works of Faith and Obedience, which conduce to my eternal Salvation, through *Jeſus* Chriſt.

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THE

THE

# Second general Meditation

UPON

# JUDGMENT.

## And first the

# Particular Judgment.

Heb. 9.27. IT *is appointed unto man once to die, and after that the Judgment:* No ſooner ſhall this houſe of fleſh, wherein the immortal Soul doth now inhabit, be ſhattered in pieces by the hand of death, but in the ſame moment the departing Soul ſhall be conveyed by the Angels of God before his Judgment-ſeat: and this is call'd *The particular Judgment*, that ſhall paſs upon every perſon in particular immediately upon his death: *when the duſt ſhall return to the earth as it was, then ſhall the Spirit return unto God that gave it: To give an account of the works done in the body, whether they be good, or whether they be evil.*

Eccl. 12.7. 14.

That

That grand enemy of man, the Devil, awaits thy Soul's departure hence, to dog thee to the great Tribunal of Heaven. *In this life he fawns to ſeduce, but in the other he will roar to devour, as a Lion over his prey:* to this end he will vehemently accuſe thee, aggravating all thy miſcarriages through his ſuggeſtions committed, and claiming thee as one of the ſubjects of his kingdom of darkneſs: ſaying to the great Judge of all, as ſeveral Fathers obſerve:

*Ille enim tunc ſaviens quos nunc blandiens decipit.* Greg.

" This perſon (thou Judge of the world) " though he be thine by *Creation*, yet he is " mine by *Depravation:* He is Thine by *na-* " *ture*, but mine by *ſin*, for he has obeyed " my ſuggeſtions, and diſobeyed thy Laws: " and therefore though he belong to thee " by *right*, yet he is faln to me by *default:* " he is thine in reſpect of his *workmanſhip*, " but mine by *the rebellion of his will*, and " *diſorder* of his *affections:* having yielded " himſelf to follow my temptations, and " to forſake the paths of thy Command- " ments.

*Euſeb. Emiſſ. Hom. Aug. orat. cont. Judæos, Pag.*

But 'tis not the Devil alone that ſhall thus accuſe thee when arraigned at the Bar of divine Judgment: but (as S. *Chryſoſtom* ſaith) the Heavens and the Earth, and the Sea, the Sun and the Moon and the Stars, both Nights and Days, and all the Creatures thou haſt abuſed, ſhall bear witneſs againſt thee: but above all,

Thine own Conſcience ſhall be as a thouſand witneſſes; for being then freed from this clog and damp of the corruptible fleſh, all thy imaginations and deſires, all thy words

words and works ſpoken and done in the body, ſhall appear to thy Conſcience in their native, genuine and proper colours, without any ignorance or oblivion, miſperſwaſion or miſpriſion, which now blinds the minds of many thouſands to their eternal ruine on that day.

Job 9. 2. Pſ. 130. 3. O who ſhall then be able to anſwer thee one of a thouſand (thou moſt worthy Judge eternal) if thou ſhouldſt be extream to mark what is done amiſs, and thy great mercy intervene not to mitigate the rigor of thy Juſtice?

Pſ. 38. 15, 16. *But in thee have I put my truſt: Thou ſhalt anſwer for me, O Lord my God.* I have no other Advocate to plead my cauſe, but my righteous Judge himſelf from whom in my daily prayers *I have required that they, even mine enemies, ſhould not triumph over me,* when I ſtand to be judged before the Tribunal of Heaven.

Eccl. 23. 2, 3. " Who will ſet ſcourges over my thoughts, " and the diſcipline of wiſdom over my " heart, that they ſpare me not for mine " ignorances, and paſs not by my ſins? " Leſt mine ignorances increaſe, and my " ſins abound to my deſtruction: And I " fall before mine adverſaries (in the day of " my trial) *and mine enemies* (the ſpirits " and powers of darkneſs) *rejoyce over me,* " *whoſe hope is far from thy mercy.*

## *Meditat.* II.

Pſal. 119. 120. *My fleſh trembleth for fear of thee, and I am afraid of thy Judgments:* when I conſi-

der

der the ſeverity of many of thy temporal judgments, which are now intended to drive ſinners to Repentance, that thou mighteſt ſpare them hereafter, I cannot but foreſee the unconceivable rigour of thy eternal judgments, which intend puniſhment only, without any thought of future mercy to ſpare and to forgive, as in this life.

And I vile ſinner have great cauſe to fear, as a ſtrict examination which all muſt undergo, ſo ſevere a ſentence to paſs upon me, having not ſo conſcienciouſly as I ought obeyed the ſacred dictates of *the ſaving grace of God, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world.* Tit. 2, 11, 12, 13.

With what face then ſhall I look for the bleſſed hope, or hope for bleſſedneſs upon the appearance of the great God and our Saviour *Jeſus* Chriſt?

I have a greater cauſe to fear, than to hope; to wave, than to await his coming.

But how ſhall I avoid, or whither ſhall I flee from the face of my Judge? whither but from an offended God, to a merciful Redeemer? from the Throne of thy Juſtice, to thy Mercy-ſeat? To meet thee now with Repentance in my heart, and the fruits thereof brought forth in the actions of my life; and with ſuch ſpiritual wings cemented with the bloud of my Redeemer, I may hope to flee from the wrath to come.

O God who art juſtly diſpleaſed for our ſins, and pacified by our true and ſincere Repentance; ſpare, O ſpare all thoſe who confeſs their ſins unto thee: that they whoſe con- Mat. 3. 7, 8.

consciences by sin are accused, by thy merciful pardon may be absolved through Christ our Lord.

*Meditat.* III.

Eccl. 18. 20. *Before Judgment examine thy self: and in the day of visitation thou shalt find mercy.*

And I, upon the examination of my self do find my heart foul and polluted, and my life stain'd with manifold offences: but that I may escape the judgment of God, I judge my self to be a miserable sinner, I judge my self to have incurr'd the Lord's just indignation, to have deserved the dismal sentence of condemnation to pass upon me. *For I have sinned, and I have done wickedly, and I have committed iniquity, and have rebelled against the Lord by departing from his most holy Laws and Judgments.*

Many will be my accusers when I come to my great Trial upon life or death eternal: and many and great accusations have they to lay against me: the Devil and his Angels, whose suggestions unto evil I have too often followed; many men, and many women too who have been conscious of my sins, and of whose sins I have been many ways guilty: All the good Creatures of God I have abused, and his mercies in them: all those evil deeds I have committed, and the many good offices I have wittingly omitted, all which stand upon record in the Lord's black book of remembrance: and mine own Conscience shall bear witness to all these undeniable Evidences.

These

Theſe are the Books that ſhall be opened againſt me: and I have not what to anſwer for my ſelf: *But my truſt is in the tender mercies of the Lord, therefore I ſhall not fall,* and be caſt in my trial. Holy *Jeſus*, who waſt condemned being innocent, acquit me though greatly nocent through Faith in thy Bloud. Pſal. 26. 1.

*Judge me, O Lord, according to thy righteouſneſs,* not after mine; for 'tis little, and good for little: but 'tis thy righteouſneſs, Holy *Jeſus*, both active and paſſive, I muſt plead for my acquittance when judged by thee: then, O then *let not mine enemies triumph over me.* Pſ. 35. 24,

*Let them not ſay in their hearts, there, there, ſo would we have it: neither let them ſay, we have devoured him:* But in the hour of death and in the day of Judgment, 25.

*Good Lord deliver me.*

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ME-

# MEDITATIONS
## UPON THE
## *General Judgment.*

Mat. 25. 31, 32. *WHen the Son of man ſhall come in his Glory, and all his holy Angels with him, then ſhall he ſit upon the Throne of his Glory. And before him all nations ſhall be gathered—*

1 Theſ. 5. 2. This is called *The day of the Lord*, by way of Eminence, as being of all days the greateſt.

I.

And that firſt in reſpect of the great appearance which ſhall be upon this day, both of the Judge and the perſons to be judged.

1. Great and glorious, terrible and amazing ſhall be the appearance of the Judge himſelf, with all his numerous attendants.

His perſonal appearance ſhall be in Majeſty and great glory; not in reſpect of his Divine nature, for that appears not to the eyes of fleſh; but in reſpect of his Humane nature aſſumed.

That nature which appear'd here upon earth, poor, mean, contemptible: wherein he was deſpiſed and ſcorned, whipt and ſcourged, beaten and buffetted, beſpattered with ignominious ſpittings and vile reproaches:

proaches: rack'd, disjoynted, diſtorted, deformed, nailed and pierced, crucified and died: ſhall upon this day appear cloathed with Majeſty and crowned with glory: Every eye ſhall ſee him, even they alſo who pierced him; and the marks in his nailed hands, in his nailed feet, and in his gored ſide ſhall appear as ſo many ſhining Stars for their glittering ſplendor.

2. A great day in reſpect of the numerous attendants upon this great Judge; of whom *Dan.* 7. 9.---*when the ancient of days did ſit--- thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him; the judgment was ſet, and the books were opened.*

When this day of the Lord cometh, the Sun ſhall be turned into darkneſs, and the Moon into bloud; and all the glittering Stars ſhall fall from their Orbs: but then the Sun of righteouſneſs ſhall ſhine, attended by all the triumphing Saints and Angels of Heaven, who ſhall appear as ſo many Stars in the Firmament above, dazling the eyes, and aſtoniſhing the hearts of all perſons to be judged; and this renders,

3. This day a great day in reſpect of the appearance that ſhall then be; even of all the Men that ever lived, or ſhall live upon the face of the earth: and of all the Angels alſo, who are more numerous than men in the judgment of the Schoolman; who ſaith, that there be as many, if not more, of ſpiritual than of corporal Beings. *T. Aq. p. 1. q. 50. Art. 3.*

4. A great day in respect of the multitudinous Trials, even of all the works that ever have been done, from the Creation to the dissolution of all things under the Sun.

And not our works only; but,

5. Of all our words, even of every idle word an account must be given: *By thy words thou shalt be justified, and by thy words thou shalt be condemned.* Mat. 12. 36, 37.

6. Not our words and works only, but even the inward *thoughts, intentions,* and *desires* of our hearts shall be expos'd to open view and censure: *the Lord will bring to light the hidden things of darkness, and will make manifest the counsels of all hearts.* 1 Cor. 4. 5.

The most feared Conscience of the wicked, and the most subtle secret Conscience of the Hypocrite, shall by the all-piercing light of the divine Majesty be displayed, and appear as manifest and open, as if all the counsels thereof had been written with a beam of the Sun: *For thou, O Lord, hast set our misdeeds before thee, and our secret sins in the light of thy countenance.* Ps 90. 8.

'Tis recorded of *Agathon*, a person famous amongst the *Ægyptian* Fathers for strictness and holiness of life, that he was notwithstanding exceedingly afraid upon his approaching death: And being demanded the reason of his fear by such as knew the innocence of his life: He answered, That the judgments of God do vastly differ from the judgments of Men: *Every way of man is right in his own eyes, but the Lord weigheth the spirits,* Prov. 16. 2. Woe, woe to the most holy and innocent life amongst Men, if

if the mercy of God do not interpoſe in the day of Judgment.

For alas, who is ſo holy, who ſo pure and innocent, as to ſtand with any confidence in that all-diſcerning light of the Sun of Righteouſneſs? *Whoſe eyes are a thouſand times brighter than the Sun, beholding all the ways of men, and conſidering their moſt ſecret parts.* Eccl. 23. 19.

I have been guilty (moſt merciful Father) I have been guilty of manifold miſcarriages, which I have now forgotten, nor can I through the ſtricteſt examination of my ſelf, recal to my memory many of mine offences. But although I cannot, *yet thou numbreſt my ſteps: doſt thou not watch over my ſin?—— my tranſgreſſion is ſealed up in a bag, and thou ſoweſt up mine iniquities.* So ſurely are all my tranſgreſſions kept in ſtore againſt the day of my Trial: whilſt I ſenſual and ſecure, think all is well enough with me, and that my ſins are forgotten: *O cleanſe thou me from all my ſecret faults*: and as they are hid from my memory, *ſo hide thou thy face from them*; blot them out of thy Book of remembrance, that they appear not to my confuſion on that great and laſt day. Job 14. 16, 17. Pſ. 19. 12. Pſ. 51. 9.

II.

1. *The Lord hath made all things for himſelf, yea even the wicked for the day of evil, Prov.* 16. 4. The great day of Judgment is call'd ὁ ἐξοχὴν, *the day of evil*: As for which day the Lord hath reſerved the full execution of his ſevere juſtice upon all the evils of the world.

In the Creation of all things, *the power of God* was most especially manifested: in the government of the world doth *his wisdom* most appear: In the Redemption of mankind *his mercy* is most transparent: And in the day of Judgment shall *his justice* most eminently shew forth and exercise its strict and severest measures.

2. Sad and dismal is the sentence that upon this great day shall pass upon all such, whose *Faith* hath not according to ability and opportunity been fruitful in the good works of Charity: *Depart from me ye cursed into everlasting fire—For I was an hungred and ye gave me no meat—*

Mat. 25. 41, 42.

And if these shall be eternally damned, who have not given of their own goods for the relief of others: what shall become of the Oppressor, the Extortioner, the Cheater, the Thief, and of every one who either by force or fraud, publickly or secretly, hath either taken, or detained what of right belongs unto others? Surely if the one shall go, the other shall be driven, hurried with a vengeance into everlasting fire.

*Ver. ult.*

3. Great, unconceivably great shall be the perplexity and anguish of the impenitent sinner in this great day: beholding (as *Anselm* meditates) on the *one side* his sins accusing him, and *on the other* the strict and impartial justice of Heaven, ready to pass sentence upon him: seeing *below* him the mouth of Hell gaping to devour him; and *above* him an angry Judge condemning him to that place of Horror: feeling *within* an accusing Conscience tormenting him, and *without* the whole

whole world in consuming flames: *And if the righteous shall scarcely be sav'd, where shall the ungodly and sinner appear?* or where shall he hide himself that he may not appear? For any wicked one to lie hidden on that day is impossible, and to appear is dreadful and intolerable. 1 Pet. 4. 18.

S. *Chrysostom* saith, that the very sight of an angry Judge shall be then more unsupportable than a thousand Hells.

4. This is that dismal day foretold by our Lord himself, wherein *they shall say, Blessed are the barren, and the womb that never bare, and the paps which never gave suck.* Luke 23. 29.

*Then shall they begin to say to the mountains, fall on us, and to the hills, cover us.* 30.

*And hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb.* Rev. 6. 16.

*For the great day of his wrath is come: and who shall be able to stand?* 17.

Woe is me that I have sinned: woe, woe, is me, that I have offended this great and terrible Judge of all the world: but as is his Majesty, so is his Mercy great and wonderful.

Have mercy upon me, O God, on that great day, have mercy upon me: and deliver me now in this world from the society, from the temptations, from the guilt of the wicked; *Let me not be occupied in any ungodly works with the men that work wickedness,* Ps. 141. 4. that I be not reckoned and ranked amongst them in the world to come.

## III.

The day of Judgment is not only of all days the moſt dreadful, but the moſt joyful alſo.

The righteous, and the holy, and the juſt ſhall appear in glorified bodies, encircled with the ſhining rays of exceſſive light; but the wicked in bodies, or carcaſſes rather both hideous and loathſome.

To the impenitent and wicked of the world, 'tis a day of the greateſt terror; but to the holy and humble of heart and life, a day of Jubilee and greateſt joy: a day of ſhame and confuſion to the one, of glory and conſolation to the other.

How great then ſhall be the glory of the holy Chriſtian; and how great the ſhame of infidelity and Atheiſm! how great the joy of the true Believer, whoſe Faith has been fruitful in all good words; and how great the ſorrow of the Heretick, Hypocrite, the profane and diſſolute! for then, and not fully till *then ſhall God render to every man*

Rom. 2. 6. *according to his works.*

7, *To them who by patient continuing in well doing, do ſeek for glory, and honour, and immortality: eternal life.*

8, *But to them who are contentious, and obey not the truth, but obey unrighteouſneſs: indignation and wrath.*

*Tribulation, and anguiſh upon every ſoul of*

9, *man that doth evil: of the Jew firſt, and alſo of the Gentile.*

10, *But glory, honour and peace, to every man that worketh good.* For

*For there is no reſpect of perſons with God.* 11.

What heart can worthily think of theſe things, without trembling and great aſtoniſhment, if not purified and ſincerely devoted to the ſervice of God?

*Teach me, O Lord, thy way, and I will walk in thy truth: O knit my heart unto thee that I may fear thy name:* fear to offend thee the great and righteous Judge of the world, in the leaſt particular of thought or deſire, of word or of deed. Pſ. 86. 11.

Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love: keep us, we beſeech thee under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name, through *Jeſus* Chriſt our Lord. *Amen.*

## IV.

*When the Son of man cometh, ſhall he find faith upon the earth?* All we who are called Chriſtians, profeſs to believe both the certain coming of Chriſt to Judgment, and the uncertainty of the time: That we muſt all ſtand before his dreadful Tribunal and receive every man according to his works: but this is generally a dead Faith, it quickens not the affections, it excites not to ſuch holy conſcientious actions, as the firm and cordial Belief of all this does imply and command: and ſo will prove as dangerous to the Souls of ſuch Believers as if they had no faith at all. Luk. 18. 8.

With most of men the Judgments of God, and all the amazing concerns of Eternity, are no more but words which they hear: they have but very narrow, very shallow and dark conceptions of them: they understand not their great astonishing importance; and are not therefore deeply affected therewith to become wise unto Salvation.

O raise up thy stupid Soul, I do here summon thee whosoever thou art that regardest these Meditations, and thou art hereby summon'd particularly as by name to make thy appearance at this general Assizes to be held at the great and last day; and there to give an account of every passage throughout thy whole life: which shall be as strictly and throughly sifted and examined, as if there were none but thy self to be tried, as if no cause but thine alone were to be heard.

*Eja Charissime.*—Consider my dear Christian brother, out of what great danger thou mayst now deliver thy self, and from what great fear thou mayst be freed, if now thou dost alway stand in awe and sin not; if now thou beest alway suspectful of death, and solicitous of the Judgment to come. *T. K. l. 1. c. 23.*

Prepare then, prepare thy self now; now that thou hast time and leisure prepare thy self for that great day; for upon thy Trial then depends either thy everlasting well-being, or miserable undoing for ever. Now then cast up thy accounts carefully; examine, try, and judge thy self; confess thy manifold amisses: Humble thy self greatly under the mighty hand of God: Appease the

1 Cor. 11. 31. Jam. 4. 8, 9, 10. Act. 10. 4. Luk 2. 37. 2 Cor. 11. 27.

the wrath of the great Judge of the world by Prayers and Tears, and all the sacred offices and acts of true Repentance, by Alms and Offerings and Fastings often: and in a word, by all the kinds of those *spiritual sacrifices that are acceptable unto God through Jesus Christ.* Eccl. 7. 17. 1 Pet. 2. 5.

Stir up, we beseech thee, O Lord, the wills of thy faithful people: quicken our dead and cold Faith with the sacred fire of holy Charity, the very bond of perfection and all vertue, that we plenteously bringing forth the fruits of good works, may of thee be plenteously rewarded at the last day, through *Jesus*——.

## V.

*And there was a cry at midnight, Behold the bridegroom cometh:* Woe unto me then (saith a devout Father) if I be found sleeping in my bed at midnight, when the great Judge of all the world shall appear: it concerns me much rather to resolve with holy *David: at midnight I will rise to give thanks unto thee, because of thy righteous Judgments.* Mat. 25. 6. *Ambr. in Luc.* Psal. 119. 62.

Happy are those servants whom the Lord when he cometh shall find upon their watch, awaiting his coming with their *loins girt*, their lusts restrained, and *their Lamps burning*: The light of the holy and true Faith flaming by divine Love, and shining through all the actions of their life: *that others seeing their good works may glorifie God the Father of Heaven.* Mat. 13. 33, 34. Mat. 5. 16.

Mat. 26. 41. *I will ſtand upon my watch* to guard the innocency of my Soul: I will watch and alſo pray, that I fall not into the ſnare of the Devil when tempted by him: and that day come upon me unawares.

There be two ſorts of ſins eſpecially, againſt which my bleſſed Redeemer hath commanded me to watch, that the day of the Lord ſurprize me not: Firſt, *Surfeiting and Drunkenneſs*, or the pleaſures of the fleſh. Luke 21. 34. Secondly, *The cares of the world*, or Ambition and Covetouſneſs: againſt theſe grand enemies, which continually war againſt my Soul, it concerns me continually alſo to watch and pray.

Bleſſed Lord, let not, I humbly beſeech thee, any importunate cravings of this corruptible fleſh ſeduce me, nor the flattering falſe felicities of worldly wealth and dignity deceive me; but grant that I being free from all pollutions both from the one, and the other, may await thy coming in all holy but humble confidence, to be ranked not amongſt the curſed goats on thy left hand, but amongſt thy bleſſed Sheep on the right hand, and hear that joyful ſentence ſaying, *Come ye bleſſed of my Father, receive the kingdom prepared for you from the beginning of the world*: Grant this O heavenly Father.—

*Our Father which art in Heaven, &c.*

The

## The XXVI. PSALM.

## PARAPHRASED.

BE *thou my judge, O Lord:* not to condemn me for my ſins, but to accept of my ſervices, though imperfect and weak? *for I have walked innocently*: not according to the Innocency of thy Saints in Heaven, but according to that of frail Man upon Earth. Neither do I herein preſume to juſtifie my ſelf, but *my truſt hath been alſo in the Lord*: 'tis not my innocency, but the Lord's mercy I rely upon, and *therefore ſhall I not fall* in the day of Judgment. Verſe 1.

*Examine me, O Lord, and prove me*: now is the time, aſſiſted by thy all-piercing Spirit, to examine my ſelf, in order to my grand examination in that day: *Try out my reins and my heart*; as the ſilver is tried when the droſs is purged out, and this even in the furnace of affliction if it ſo ſeemeth good unto thee: that my reins and my heart may be cleanſed from all filthineſs both of fleſh and ſpirit; and yet even ſo I dare not undergo thy ſtrict and ſevere examination of me, but with reflections upon thine immenſe Goodneſs. 2.

*For thy loving kindneſs is ever before mine eyes*: 'Tis my conſtant meditation, my hope and my refuge: *and I will walk in thy truth*; inwardly delighting and outwardly performing the commands thereof: and that I may do this, 3.

*I have*

4. *I have not dwelt with vain persons*, made my abode with such as follow the pomps and vanities of this wicked world: *neither will I have fellowship with the deceitful*: I have not so delighted in the society, as to be tainted by the evil examples of such as through their deceivable lusts keep not the Covenant they have made with their God: nor is it enough to avoid the society, but

5. *I have hated the congregation of the wicked*: not their persons but their wickedness and all their consultations to do evil: *and will not sit among the ungodly*, so as to continue and be delighted with the errors of their ways.

6. *I will wash my hands in innocency, O Lord*: with the tears of true Repentance I will wash the sinful works of my hands, and keep them clean and innocent for the future: *and so*, not in my sins unrepented, *will I go to thine Altar* to offer up Vows and Prayers with the precious body and bloud of my Saviour.

7. *That I may shew the voice of thanksgiving*: publickly declare the great Thanks and Praise which is due to thy divine Majesty: *and tell of all thy wondrous works*: joyning with the Ministers of thy Temple in Psalms and Hymns and spiritual songs, wherein thy great works both of Mercy and Judgment are celebrated.

8. To this end, *Lord, I have loved the habitation of thy house*, the place where thou inhabitest more especially than any other houses: and 'tis my delight to come to this house, because 'tis *the place where thine*

*honour*

*honour dwelleth:* where the honour of thy Name is continually celebrated: for *in his Temple doth every man ſpeak of his Honour.*

And ſince 'tis the joy of my heart to joyn with thy people in the praiſe of thy Name, *O ſhut not up my ſoul with the ſinners:* though in this world I cannot altogether eſcape their temptation and trouble, yet rank me not amongſt them, in the world to come: *nor my life with the bloud-thirſty:* let me not periſh with the cruel, uncharitable and covetous of the world. 9.

*In whoſe hands is wickedneſs:* the works of whoſe hands are unjuſt, and deſtructive: *and their right hand is full of gifts:* even their righteous actions are for bribes, and ſiniſter ends tranſacted: and ſuch are all they who make a gain of godlineſs. 10.

*But as for me,* though others purſue their worldly intereſt through injuſtice and bribery: yet *I will walk innocently:* that's the deſire and reſolution of my Soul: *O deliver me,* through the precious bloud of my Redeemer, which was ſhed for my deliverance; defend me from all my ghoſtly enemies that would deſtroy mine innocence: *and be merciful unto me:* let thy mercy both pardon my by-paſt tranſgreſſions, and ſupport me through all the perils of this mortal life. 11.

*My foot ſtandeth right* fixed in my affections to cleave unto thee, and *I will praiſe the Lord in the congregations:* in the aſſemblies of the Lord's people, in the houſe where his Honour dwelleth: and ſo ſhall I hope to be hereafter admitted into the bliſs- 12.

full

full company of Angels and Saints to praise the Lord for ever: saying,

*Glory be to the Father*, &c.
*As it was in the beginning*, &c.

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## *The* XLIII. *Psalm.*

## PARAPHRASED.

### Verse, 1.

*Give sentence with me, O God:* when I stand before thee to be judged according to my works done in the body, whether good or evil, O then *defend my cause against the ungodly people:* Plead for me against all the accusations of men, women, devils, in whose company, or by whose temptations I have done any evil: *O deliver me from the deceitful and wicked man*, that I be not ranked amongst such upon the left hand of unrighteousness and infelicity.

2. *For thou art the God of my strength:* By whom I am enabled to resist all my ghostly enemies: *why hast thou put me from thee* leaving me to mine own weak, frail and sinful self? And this is the reason, *why I go so heavily*, in the ways of thy service and of mine own salvation: *whilst the enemy oppresseth*

*preſſeth me*; being deſtitute of thy help, the grand enemy of God and Man over-powers me with his temptations and aſſaults: But that I may manfully reſiſt and overcome,

*O ſend out thy light and thy truth*, the light of thy Grace, and the truth of thy righteouſneſs, which diſcerns the cauſe of the righteous from the ungodly, *that they may lead me* out of all the errours of this ſinful life; that being ſeparated from the allurements and ſociety of the ungodly, they *may bring me to thy holy hill*, where thy Temple is ſituate, *and to thy dwelling*, the place where thine honour dwelleth. 3.

*And that I may go to the Altar of God* both Sacramental, and Myſtical: upon the Altar of my heart to offer up my whole ſelf, to be a living Sacrifice, Holy, acceptable unto God, *even the God of my joy and gladneſs*, who makes glad my heart by the conſolations of his Holy Spirit, when I approach his Altar: *and upon the Harp*, which is an inſtrument of a Triangular figure, and repreſents the heart of man: wherewithal *I will give thanks unto thee*, O holy and ever bleſſed Trinity, Father, Son, and Holy Ghoſt, *one God* over all, bleſſed for ever, and *my God*, even the God of my joy and worſhip, my Glory and my Crown? O then 4.

*Why art thou ſo heavy, O my ſoul?* There is no ſorrow but for ſin, becauſe this alone ſeparateth the Soul from the God of all conſolation: *and why art thou ſo diſquieted within me?* 'Tis thy unquiet paſſions, and unruly luſts, which diſturb thy reaſon, and withdraw thee thus diſquieted from a ſincere depen- 5.

dependance upon thy God: but return, return unto thy rest, O my Soul.

6. *O put thy trust in God:* all thy sorrows and distempers are from thy self, thy health and joy is from the Lord: and for this *I will yet give him thanks:* who is to be praised in both the seasons of sadness and joy: for in both,

*He is the help of my countenance*, the lightsome gladness of my heart, *and my God*, both of my Being and Well-being, even the God of all that I am, and all that I have, and all that I hope to be; which is to enjoy the beatifical vision of his divine Majesty: for ever to sing,

*Glory be to the Father*, &c.
*As it was in the beginning*, &c.

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THE

# THE
# Third General Meditation
## UPON THE
# PAINS of HELL.

MAny are the opinions, and diſputes, and too curious alſo the diſquiſitions, touching the place, and nature, matter, manner, and duration of *the pains of Hell:* But it would be more Chriſtian prudence ſtrictly to ſearch and find out thoſe crooked, deceitful and polluted paths which lead to that diſmal place of torments, that we may decline and avoid them.

'Tis ſurely better by much not to feel by woful experience the miſeries of the damned, than exactly to know, and accurately to diſcourſe of them. And may this be ever my ſtudy, bleſſed Lord, my continual care, and fear, and conſtant endeavour not in the leaſt particular to ſin againſt thee: for thy wrath and indignation which reſteth upon ſinners, is a fierce wrath, and a terrible, 'tis not in the power of frail man to ſuſtain the fury of it.

MEDI-

# MEDITAT. I.

## *Of the Pain of Loſs.*

AS there are two general parts of every ſin in this life committed: 1. An averſion from the Creator: 2. A converſion to the Creature. So there are two general kinds of puniſhment for Sin in the Life to come: 1. The Puniſhment of Loſs: 2. The Pain of Senſe.

The firſt, and 'tis eſteemed by many holy Fathers the greateſt of Hell-Torments, is that which is call'd by Divines, *The Pain of Loſs*, whereunto the wicked of the world are ſentenced in theſe ſeveral expreſſions: *Take him away —— Caſt him out —— I know you not —— depart from me ye curſed ——*

Mat. 22. 13. & 25. 30. 41. Luke 13. 27.

S. Chryſ. Hom. 28.

" The Pains of Senſe in Hell, are intolerable (ſaith *Chryſ.*) yet for a man to ſuffer a thouſand Hells is leſs irkſome, than " to be baniſh'd from Heaven, to be driven " from the preſence of God, to be exil'd " out of the Regions of Light and Joy, to " be rejected of the Lord, and to hear " from him, *I know you not —— Depart " from me ——*

The Loſs of Heaven muſt needs be the greateſt of Evils, becauſe 'tis the Loſs of the greateſt and moſt perfect good, and of all that is truly good.

To

To loſe the good things we do now enjoy in the world, may be recompenced with advantage by the gain of Heaven; but to loſe Heaven it ſelf, to forfeit the right and title we once had happily obtained to be inheritors of the Kingdom of Heaven, is a Loſs irreparable; "Nothing can compenſate, "nothing can equal, nothing to be compared to this Loſs, 'tis Hell enough it ſelf "if there were no other. *Id. Serm. Aug. Enchir. ad Laurent. c. 112.*

In this life the moſt wiſe and holy underſtand not throughly the fulneſs of Heavenly joys, and ſo cannot be ſenſible of the Torment of their Loſs: but in the next life our eyes ſhall be opened, and the veil upon our hearts removed, and then ſhall the ungodly ſee, to their unſpeakable grief and anguiſh of ſpirit the vaſt difference betwixt the never fading pleaſures of the right hand of God, and the empty tranſitory pleaſures of ſin; betwixt that fulneſs of joy in the preſence of God, and the deplorable ſorrow of its loſs and abſence.

It is very probable, that this Torment of Hell is meant by *the Worm that dieth not*: For nothing can more corrode, and eat ſo deeply even into the inmoſt receſſes of damned Souls, as to ſee and conſider for what poor beggarly, trifling things of the Earth here below they have loſt thoſe bliſsful Joys and raviſhing Felicities of Heaven above, when they ſhall remember how momentany were their ſinful pleaſures, but never to be ended their pains: Then ſhall they curſe their Parents that begat, and the womb that bare them, and the paps they ſucked;

ſucked; ſo terrible ſhall be the Torment of this never-dying, ever-gnawing Worm, that they ſhall curſe themſelves that they do ſtill live, yea and curſe God himſelf, who is bleſſed for ever.

Prov. 1. 24. Ezek. 33. 11. Mat. 11. 28. Joh. 6. 37, 44, 56.

*I have called but ye have refuſed*, ſaith the Lord: called ſaying, *Turn ye, turn ye unto me with all your heart — Come unto me all ye that are weary* — But we vain men ſlight and neglect, nay too many contemn ſuch gracious invitations: they are not affected or delighted with the preſence of God, or if they come to his houſe, and approach his preſence there, 'tis not either with that internal Devotion, and external Reverence, 'tis not with ſuch pure hearts and clean hands, as becomes the preſence of ſo great and glorious, ſo holy and pure a Majeſty: and is it not then moſt juſt and equal, that all ſuch irreligious, irreverent and profane perſons be baniſh'd the bliſsful preſence of God for ever?

And ſo hath the Lord threatned, *Iſai. 65. 12.* — *Becauſe when I called ye did not anſwer; when I ſpake ye did not hear, but did evil* — *Therefore thus ſaith the Lord, my ſervants ſhall eat, but ye ſhall be hungry; my ſervants ſhall drink, but ye ſhall be thirſty; my ſervants ſhall rejoyce, but ye ſhall be aſhamed: Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall houl for vexation of ſpirit.*

Whatever therefore be the guiſe of the multitude, to walk every one after the luſts of their own hearts, and to follow their own imaginations in the contempt of the Lord's admo-

admonitions and commands, *yet as for me* whilſt I have life and liberty *I will come into thy houſe, even upon the multitude of thy mercies, and in thy fear will I worſhip towards thy holy Temple* —— Pſal. 5. 7.

*My heart hath talked of thee* and of this gracious command of thine. *Seek ye my face* —— *Thy face, Lord, will I ſeek: O hide not thou thy face from me* under the cloud of my ſins and the thick cloud of my tranſgreſſions, *nor caſt away thy ſervant in diſpleaſure:* but vouchſafe that my approaches to thy divine Majeſty may be ſo frequent and fervent, and with ſuch Humility, Reverence and Devotion performed, that my perſon and my ſervices may in this life be accepted before thee, that I hear not at the laſt day that diſmal doom of the wicked, *Depart from me, ye curſed*—— Pſal. 27. 9, 10.

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## MEDITAT. II.

### *Of the Darkneſs of Hell.*

TO be baniſhed the preſence of God, who is the Fountain of Light is to be involved in the terrors of Darkneſs: and therefore after, *Take him away*, it follows, *caſt him into outer darkneſs*: And ſo is the place of Hell deſcribed: *A land of darkneſs and of the ſhadow of death, a land of darkneſs as darkneſs it ſelf, and of the ſhadow of death, without any order, and where light is as darkneſs.* Mat. 22. 13. Ca. 25. 30. Job 10. 21, 22.

*ness.* And this must needs be so, because Hell is farthest remote from Heaven the Region of Light, being seated (as 'tis generally believed) in the centre of the earth, where neither Sun, Moon nor Stars display the least ray or glimmering of their Light, and where not the least beam of the divine Mercy shall ever appear.

There is Fire indeed in Hell, but such a Fire as burns without shining, a Fire without light, not unlike whereunto is the Fire of blind Zeal, *the tongue whereof setteth on fire the course of nature, and is set on fire of Hell.*

Jam. 3. 6.

All the light which the sulphurous Fire of Hell affords, serves only to discover the ghastly sight of infernal Fiends, reviling, scourging, tormenting the damned without mercy, without intermission: and there perhaps may the wicked see some of their friends, and acquaintance, and of their companions in their sins involv'd with them in the same punishment, which are sights so dreadful as shall augment their Torments.

Here is darkness then, and no darkness: such darkness, as shall hide from the eyes whatever is pleasant and desirable: and yet no darkness to hide from the dismal sight whatever is vexatious, and adds the greater anguish to the aking heart.

This dismal darkness of Hell is call'd *The outward darkness*, respecting the *inward darkness* of humane Souls, and those manifold deeds of darkness which issue from the one, and run head-long to the other.

If

If then thou haſt followed the luſts of thine own *darkned* heart, and obeyed the ſuggeſtions of Satan *the Prince of darkneſs*, if thou haſt loved and acted the *works of darkneſs* (of ſinfulneſs and error) more than the ſacred acts and influences of Grace and Truth, it is moſt juſt that thy portion be with *blackneſs of darkneſs* for ever. Joh. 3. 19.

Vouchſafe, bleſſed Lord of light and life, vouchſafe to diſplay the ſacred beams of thy Celeſtial light into my darkned Soul, diſpel and diſſipate thence all the black ſtain and guilt of ſin contracted by my daily back-ſlidings from thee, all thoſe clouds of ignorance and error, which darken my underſtanding, all thoſe noiſom luſts of the world and of the fleſh which inceſſantly infeſt, and infect my Soul, that I paſs not from theſe *inward* to that *outward darkneſs where is weeping and wailing and gnaſhing of teeth.*

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## MEDITAT. III.

### *Of the Fire of Hell.*

OF all the Torments invented and practiſed by the malice of men or devils, that by Fire is the moſt fierce and frightful: how does it amaze the minds of men, when they ſee it flaming in their houſes, and conſuming their habitations and eſtates? and yet *the Fire of Hell* is far more dreadful and tor-

tormenting, as differing from our ordinary fire especially in three respects.

1. Our fire feeds only upon gross and corporeal substances, but *Hell fire* feeds upon spirits and damned souls; and 'tis therefore as much more fierce and piercing than our fire, as a spirit is more quick and active, than a gross heavy body.

Be not deceived (O my Soul) with any fond conceits of vain men, that this fire is only metaphorical, or fantastical, allegorical or poetical, because 'tis prepared for the Devil and his Angels, who are spirits, and not liable to visible flames: But the word of God which cannot lie, and many undeniable reasons by the learned deduced thence, do confirm it to be a real, yea a material fire, but more spiritual and refined, and so more eating, piercing and tormenting than the fire which burns upon our hearths.

Mat. 3.12. cap.13.42. cap.25.41. Mark 9. 43, 47.

2. Our fire doth alway burn and torment after the same manner; but Hell-fire being the instrument of divine Justice, doth more or less rage and afflict, according as the persons condemned thereunto have been more or less guilty.

And 'tis observable, that the sinful Souls doomed to these flames are represented by our Lord unto those Tares that are bound in bundles to be burnt, *Matth.* 13.30. denoting all kind of sinners to be punished with them that are of their own rank and quality: *e.g.* The proud with the proud: The drunkard with his good fellow: The adulterer with the unclean; and so in all others, according to the enormities of their lives, shall be their sufferings after death. And

And although in this life 'tis ſome mitigation of ſorrow to have companions therein of the ſame quality; yet in Hell 'tis far otherwiſe; for there the more ſinners with their ſins, the more fuel is added to that diſmal fire: So that when I conſider, all the ſins that have been committed againſt the Majeſty of Heaven ſince the beginning of the world to the end thereof, are as ſo many faggots to feed the fire of Hell; I cannot but tremble at the greatneſs of its force and fury; and carefully avoid the ſociety of ſinners in this life, that I ſuffer not with them to the encreaſe of our mutual torments in the other world.

3. Our fire may be quenched, nay 'twill quench it ſelf when its fuel is waſted: but the fire of Hell is *unquenchable*: becauſe Firſt, The breath of the everlaſting God, like a ſtream of Brimſtone doth enkindle it. Secondly, The fuel that feeds this fire ſhall never be conſumed, *viz.* Immaterial, Immortal Beings, of whom being tormented in theſe flames 'tis affirmed, that *they ſhall ſeek death, and ſhall not find it, they ſhall deſire to die, but death ſhall fly from them.* Miſerable wretches! whilſt they had time and leiſure to ſeek life, they neglected it; nay, it is too common, that when life in Chriſt is offered unto many in the bleſſed food of their Souls, they ſlight and contemn it, and therefore 'tis moſt juſt (as the Father obſerves) that *they whoſe life in this world was no other than a death in ſin, their death hereafter ſhould be a life in puniſhment for ſin everlaſtingly.*

Mat. 3. 12. Iſa. 66. ult. Iſa. 30. ult.

Rev. 9. 6.

*Ut cujus vita mortua fuit in culpa, illic mors vivat in pœna.* Greg.

But as to the unquenchable fire of Hell, Remember (O my Soul) that there is now a fire within thee, the which if it be not quencht in this life, will bring thee to fire unquenchable in the other world: and this is the rank and fulſom fire of Concupiſcence. Thy carnal luſts, and thy worldly luſts being now followed and fulfilled, are the fuel that feeds that diſmal fire of the Infernal Lake: and *the worm alſo that never dieth*, is bred of the ſame corruption, even in the dunghil luſts of the heart, actuated by the hot ſuggeſtions of Satan.

And as the fire of Concupiſcence doth now more or leſs rage in thy heart, ſo as to follow the ſway thereof; ſo ſhall the fire of Hell be, more or leſs raging hereafter, if theſe luſts do not die within thee, before the death of nature ſeize thee.

Take then the advice of the Wiſe *Syracides*: *Humble thy ſelf greatly, for the vengeance of the wicked is fire and worms.* And of S. *Paul*: *Mortifie therefore your members that are upon earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs which is Idolatry------ For which things ſake, the wrath of God cometh upon the children of diſobedience.*

Eccl. 7.17.

Col. 3. 5.

Bleſſed *Jeſus*, by the merits and myſteries of thy Circumciſion I humbly beg the true Circumciſion of the Spirit: and by the virtue of thy Crucifixion ſtrengthen me to crucifie the fleſh with the affections and luſts, leſt any of thoſe exorbitant fires being not opportunely quenched, involve me

me in thoſe flames of Hell which are unquenchable.

## MEDITAT. IV.

### *Of the extent of Hell-Pains.*

" WHen I conſider righteous *Job* on the Dunghil, the holy *Baptiſt* hungring in the Wilderneſs, S. *James* beheaded, S. *Peter* crucified, the Torments and Deaths of innumerable Martyrs, the manifold Afflictions of the holy and elect people of God; I cannot but conſider, and know aſſuredly that very great and many ſhall be the Torments of the wicked in the world to come: ſince God ſuffereth thoſe whom he dearly loves to be ſo much afflicted in this life. *Greg. mor.*

The Pains of Hell in the extent of them do herein differ from all preſent bodily pains: that theſe are partial only in ſome particular parts, joynts, and members of the body, whilſt other parts are free from pain; But in Hell the whole man in all the Senſes internal and external, in all the parts of his body and powers of his ſoul, yea the moſt ſpiritual faculties ſhall be tormented with fire and brimſtone, rage and deſpite, grief and anguiſh, miſery and malediction. For the pains of Hell are a concourſe of all

kinds of pain, of all at the ſame time, and of all of them for ever.

The Taſte ſhall be puniſhed with bitterneſs, the Appetite with hunger, and the Tongue with thirſt, the Sight with horror, the Hearing with aſtoniſhment, the Smell with ſtench, the Heart with anguiſh, the Imagination with fear, the Reaſon with madneſs, the Judgment with confuſion, and in the very Bowels fire unquenchable.

And this is moſt juſt, that as the wicked have employed all the powers and parts both of Soul and Body, as weapons of unrighteouſneſs unto ſin; ſo ſhould their puniſhment be in all their Senſes, Members, Faculties—— that as each hath tranſgreſt by ſinful Pleaſure, and inordinate Delight, ſo each ſhould have its peculiar afflicting Torment.

There is no ſin unrepented in this life, but ſhall have its proper peculiar torment in Hell: There the proud ſhall be filled with confuſion: The ſlothful ſhall be pricked forward with burning goads: The covetous ſhall be pinched with penury: The glutton and the drunkard ſhall be pined with a perpetual hunger and thirſt: The envious ſhall howl like mad dogs for rage and grief: The luxurious and lovers of Pleaſures more than lovers of God, ſhall wallow in burning pitch, and ſtinking brimſtone: And in a word, in whatſoever thing a man hath in this life offended, in the ſame ſhall he be tormented, if not by a true and timely Repentance prevented. And this the miſerable

rable *Dives* felt, when he wanted a drop of cold water to cool his Tongue in Hell, who whilſt upon earth had fared ſumptuouſly every day.

Tis undoubtedly true, that all perſons condemned to the flames of the nether Hell are not equally tormented therein: for though the fire of Hell be one and the ſame, yet it torments not all after the ſame manner, nor in the ſame degree of torture: but every man ſhall therein more or leſs feel the ſmart of its fury, as by the nature, quality and frequency of his ſin, he hath leſs or more deſerved the ſame: for *ſhall not the Judge of all the world do right?* Gen. 18. 25.

The more high, peremptory and preſumptuous, as alſo the leſs obſtinate and impenient ſinner ſhall both ſuffer under the torment of the ſame fire, but not in the ſame degree of pain and ſuffering: As under the ſame heat of the Sun upon Earth all creatures are not alike ſcorched, but ſome are more, ſome leſs ſenſible of its darting beams, according to their ſeveral conſtitutions: So in the fire of Hell, the degree of its burning ſhall not be alike in all, becauſe what here the diverſity of bodies, there the diverſity of ſins ſhall effect: So that though all be tormented with the like flames, yet not every one in the like manner and degree of torment. *Gregor.* But alas the loweſt degree of ſuffering in that place of horror is puniſhment enough, if ſeriouſly conſidered, to affright the ſinner from all the errors of his ways.

There be many who now think this or that to be ſevere commands, *Love your Enemies*— *Deny thy Self, Faſt, and Watch, and Pray*— *Take up thy Croſs*— but ſurely 'twill be much more hard and bitter to hear, *Depart from me ye curſed into everlaſting fire.*—

*Tho. à Kemp.*

There was an Hermite call'd *Olympius*, who had a Cell near the River *Jordan*, where he was conſtantly plagued both with exceſſive heat, and the bitings of innumerable Flies: who being demanded why he would continue there to endure ſuch perpetual vexations: Anſwered, I ſuffer patiently the bitings of theſe Flies, that I may eſcape the diſmal bitings of that Worm that dieth not: And this great heat I endure, that I may eſcape the flames of Hell, which are intolerable and everlaſting, and theſe Heats but for a moment. *Prat. Spir. c.* 141.

O let not then the ſevereſt commands of the Goſpel, nor the difficulties and labours of Repentance ſtartle and affright thee: let not the breach or neglect thereof, ſeem a light and a ſmall thing unto thee; but Remember that to endure the pains of Hell but one hour, is more exceeding painful and afflicting, than a thouſand years of the moſt ſtrict and ſevere auſterities in Faſting, and Sackcloth and Aſhes.

Remember the Worm that dieth not: The Fire that is not quenched: The inſeparable ſociety of tormenting Devils: The horrid howlings of damned Souls: The everlaſting baniſhment from the preſence of God

God, and from the Regions of light: The inſufferable ſtench, horror, and ſtifling fumes: The Eternal hunger and thirſt, lamentation and woe; and ſurely if theſe remembrances will not move thee to imbrace the ſtricteſt commands of thy bleſſed Redeemer, thy heart is hard indeed, and harder than the nether Milſtone. 'Twas otherwiſe with the *Pſalmiſt*, *my fleſh trembleth for fear of thee; and I am afraid of thy judgments.* Pſal. 119. 120.

But I humbly beg I may be here, even here in this life puniſh'd for my ſins, but ſpare, O ſpare me in the life to come, and from thoſe intolerable pains of the nether Hell, good Lord deliver me, through *Jeſus* Chriſt.

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## MEDITAT. V.

### *Of the Bonds and Chains of Hell.*

*Righteous art thou, O Lord, and upright are thy Judgments:* 'Tis a juſtice becoming the juſt Judge of the World, that the Licentious and Profane, who in this life would not be *bound up* nor reſtrained from following and fulfilling their exorbitant luſts, but have *walked* in the counſel of the ungodly, and *ſtood* in the way of ſinners; that they who *bound up* their hands from doing the works of God's Commandments, and *bound up* their feet from walking in the Pſal. 119. 137.

paths of his moſt holy Laws; that they whoſe ſins are *bound* upon theirs Souls, and not looſed by true Repentance through Faith in the Bloud of Chriſt: 'tis juſt, I ſay, that ſuch ſhould incurr this ſad and diſmal Sentence, *Bind him hand and foot.*

Mat. 22.1.

By the *feet* in holy Writ is frequently meant our affections whereby our Souls do move, as our bodies do by our feet: And by our hands our actions are meant: ſo that by the binding of both in Hell is intimated, that it ſhall not there be poſſible, either to act, or ſo much as affect what is good, and conducible to our redemption thence.

To be bound to one place, though in Silken Cords, or Chains of Gold, though 'twere on a Bed of Roſes, or the ſweeteſt Perfumes, to be ſo tied as not to be able to ſtir hand or foot, is a very great puniſhment to the free, active and ſtirring ſoul of Man: How much more then a ſorer puniſhment is it, to be bound in fiery Chains, eating through the fleſh into the very Bowels, nay through all the moſt hidden and deepeſt receſſes of the Soul, and be forced to lie down in a Bed of Flames, and therein not to be able to ſtir either *hand* or *foot*, not to move or change from ſide to ſide for the leaſt eaſe or mitigation of Torment?

For the binding of the feet implies there's no eſcaping, no flying from the place of Torment; and the binding of the hands, that there's no fence againſt the tormenting Fiends; that there's no way to be gone, no work to be done to mitigate in the leaſt their inſup-

inſupportable ſufferings: 'Tis therefore one great reaſon of God's forbearance with ſinners in this life to bring them to Repentance, becauſe there's no poſſibility by Repentance to abate the ſorrows of impenitent ſinners in the life to come.

He muſt have a heart of Stone, or rather of Flint the hardeſt of Stones, who in remembrance of his ſins is not greatly terrified and humbled in the very thought and apprehenſion of theſe fiery tormenting *Chains of Hell.* And ſuch a hardneſs of heart is contracted by a long continued cuſtom in any ſinful courſe: And every ſin unrepented is juſtly puniſhed. 1. By being inſenſible of ſin; and 2. without the fear or remembrance of future Judgments, which makes that vaſt difference betwixt the wiſe man and the fool: *The wiſe man feareth and departeth from evil, but the fool rageth and is confident,* Prov. 14. 16.

Bleſſed *Jeſus,* whoſe innocent tender hands were rudely ſeized and bound with Cords of injuſtice and violence, vouchſafe to looſe all the Bonds and Chains of my Sins, wherewith both my hands and feet, affections and actions are inſettered and infeſted; and grant that the wounds they have made in my Soul being waſhed with my Tears, may be healed by the Soveraign Balſam which from thy Wounds and Stripes and Bonds does flow: *Pluck my feet out of the Net* of every temptation to ſinfulneſs and error, and *let my hands be continually lift up unto thy Commandments to do them,* that

Pſ. 25. 14. Pſ. 119. 48.

be not liable to be bound by any of the Spirits of vengeance in the fiery Chains of the nether Hell, where is weeping and wailing----

## MEDITAT. VI.

### *Of the Laments of Hell.*

Mat. 25. 30. *THere ſhall be weeping, and wailing, and gnaſhing of teeth*: They ſhall deſervedly weep in Hell, whoſe eyes upon earth 2Pet.2.14. have been *full of Adultery*, Laſciviouſneſs and greedineſs of the Creature: whoſe *eyes* Prov. 13. 30. *have been ſet upon their covetouſneſs*, and their eye-lids lifted up with ſcorn and contempt of others: who have been guilty of any of theſe, or of any other ſinful pollutions, and have not wept and bewailed the ſame with the tears of Repentance.

Luk.6.25. *Wo unto you that laugh now* in your ſinful pleaſures, *for ye ſhall mourn and weep* either here or hereafter: And 'tis ſad and ſottiſh to put off this neceſſity of weeping to the other world, where the Tears of ſorrow and ſad Repentance ſhall avail nothing.

Luk. 16. 24. And this is all the water that Hell affords, not a drop to cool the tongue tormented in thoſe ſcorching Flames, only thoſe drieſly Tears, which the violence of her Torments do extort, which being ſalt and briniſh, and ſpent in vain, ſhall the more encreaſe the bitter-

bitterneſs and augment the miſeries of the condemned ſinner.

Weeping in this life, as 'tis a ſign, ſo 'tis ſome eaſe to the inward ſorrow of the Soul, which outwardly evaporates it ſelf by Tears: But 'tis not thus with the weepings in Hell; there no Tears, no Sighs, not the ſaddeſt Lamentations can mitigate in the leaſt the ſorrows of the Soul; becauſe there is nothing but what doth torment, without any intermixture of eaſe, or allay: which is manifeſt from the conjunction of *weeping and gnaſhing of Teeth*, to intimate there is not ſuch a Lamentation as gives eaſe to the Soul, but rather embitters the ſame even to rage and madneſs, and dire execrations of it ſelf, and of all its inſtruments and companions in her ſins, accompanied with blaſphemous revilings of the juſtice of God.

*O that now my head were waters, and mine eyes a fountain of tears*, by weeping here, to prevent the weeping in Hell hereafter, now to bewail my ſins, that I ſorrow not when 'tis too late, where weeping and wailing ſhall not aſſwage but augment my ſorrows. Jer. 9. 1.

Lament, O ſinner, and *gnaſh thy teeth* through a holy indignation, to be ſo fooliſh and mad, as for a little ſinful pleaſure, or dirty delight, to run the hazard of being obnoxious to never-ending pains and ſorrows.

*Bleſſed are they that mourn*, both for their own ſins, and for the ſins of others through the fear of Hell, and deſire of Heaven; *for they ſhall be comforted*, their fears prevented, their deſires obtained. Mat. 5. 4.

*A bro-*

Pſ. 51. 17. *A broken and a contrite heart, O God, thou wilt not deſpiſe*: A heart broken with godly ſorrow for ſin, and venting it ſelf in Tears with Prayers, Humiliations and Confeſſions mixt with Faith in the Bloud of my dear Redeemer. Thus Lord, thus I humbly beg to be delivered from thy wrath, and from the deplorable wailings of a ſad eternity. *Amen.*

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## MEDITAT. VII.

### *Of the Perpetuity of Hell-Torments.*

THE Perpetuity of Hell-Torments is in the thought thereof a Torment unſpeakable: for in every inſtant of the Sufferings of the Damned, they ſuffer all the Torments of thoſe infinite thouſands of years to come, the continuance whereof is not meaſured by Time, but by the bottomleſs Abyſs of Eternity, and the immutability of Divine Juſtice: and what is time to eternity? *Behold as a drop of water is to the ſea, and a gravel-ſtone in compariſon of the ſand: ſo are a thouſand years to the days of eternity.*

Eccl. 18. 10.

In this life *fear hath torment*: but torment hath no fear, but hope rather of releaſe, and delivery, but in Hell the Damned both fear

fear what they ſuffer, and alſo ſuffer what they fear, even the everlaſting duration of their ſufferings: *They that are caſt into the Lake of fire and brimſtone ſhall be tormented day and night for ever, and ever.* Rev. 20. 10.

The Damned in Hell (ſaith holy *Bernard*) ſhall die unto life, and yet ſhall for ever live unto death: For therefore ſhall they live for ever, that they may be the food of death eternal.

*Are not they* then *without underſtanding that work wickedneſs?* who being endued with Reaſon, and capable of Counſel, who knowing the ſhortneſs of this life, and the uncertainty of the ſame, and withal believing the everlaſting duration of the life to come, do nevertheleſs bend all their thoughts and endeavours upon what concerns this preſent temporary Being, even to the great hazard of being obnoxious to the Pains and Torments of a ſad Eternity: ſuch madneſs in the hearts of men can never be throughly bewail'd even with Tears of Bloud. Pſal. 14. 4.

Wo to them who now do laugh at what ſhall be hereafter moſt ſadly bewailed: and wo to them who ſhall feel by ſad experience what they now either believe not, or but ſlightly regard it.

*Who hath warned you to flee from the wrath to come?* That there is a wrath to come every Chriſtian believes, and 'tis a fierce wrath and a terrible, even *indignation and wrath, tribulation and anguiſh upon every ſoul of man that doth evil*, and hath not repented him. Matt. 3. 7. Rom. 2. 8, 9.

him of the evil, and of the iniquity he hath done.

Of the coming of this wrath alſo frequent warning is given, both by the works and by the word of God, and by the Miniſters of his Church: but who takes warning given? *who regards the power of this wrath?* very few regard it; though the leſs it be regarded, the more fierce it will be,

Pſ. 90. 11. *for even thereafter as a man feareth, ſo is thy diſpleaſure.*

Prov. 3. 7. Fear thou the Lord, O my Soul, *fear the Lord, and depart from evil.*

Pſal. 76. 7. *Thou, O Lord, thou alone art to be feared, and who may ſtand in thy ſight, when thou art angry?*

Pro. 14. 27. *The fear of the Lord is a fountain of life, to depart from the gates of death.*

Mat. 10. 28. *Fear not them that can kill the body, but are not able to kill the ſoul: but fear him who is able to deſtroy both ſoul and body in hell.*

Heb. 12. 28. *Let us have grace whereby we may ſerve God acceptably with reverence and godly fear.*

29. *For our God is a conſuming fire.*

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*The*

## *The* LXXXVI. *Pſalm.*

# PARAPHRASED.

Verſe 1.

BOw down *thine ear* to him who now bows down his heart, *and hear me, O Lord*, confeſſing, *for I am poor*, extremely wanting of the graces of thy Spirit, which ſhould make me rich towards God: I have little or no treaſures laid up in Heaven, and therefore *I am in miſery*, liable to the eternal miſeries of Hell: But,

*Preſerve thou my ſoul* from that diſmal 2.
place of Torments, *for I am holy*, ſeparate and devoted to thy Service, though a poor unprofitable ſervant: and upon this account I make bold to call thee *my God*, whom I worſhip and ſerve, and humbly beſeech thee *to ſave thy ſervant who putteth his truſt in thee*, for the riches of grace and ſalvation, wherein

*Be merciful unto me, O Lord*, who art 3.
rich in mercy, *for I will call daily upon thee*, that it may pleaſe thee in great mercy to deliver me from that miſery, whereunto my poorneſs in grace, but abounding ſins, make me obnoxious.

*Comfort the ſoul of thy ſervant* that the 4.
ſorrows of death overwhelm me not: *For unto*

*unto thee, O Lord, do I lift up my ſoul,* being hereunto encouraged by thy grace and goodneſs.

5. *For thou, Lord, art good,* even the inexhauſtible Fountain of goodneſs, *and gracious,* propitiouſly inclined to hear the ſupplications of thy people, *and of great mercy* againſt the greatneſs of iniquity, *unto all them that call upon thee,* even to all that call upon thee faithfully, depending upon thee alone for help, and ſafety.

6. *Give ear, Lord, to my prayer,* not ſlightly hearing the ſound of my words, but *ponder the voice of my humble deſires:* the intenſe deſires of my humbled ſoul, I humbly deſire to be conſidered.

7. *In the time of my trouble,* and that's the whole time of my Pilgrimage here upon earth, *I will call upon thee* for protection and deliverance, whereof I will never deſpair: *for thou heareſt me,* if my Prayer be pure and humble: and therefore will I call upon thee as long as I live.

8. *Among the Gods* that be either falſly ſo called, or be ſo called by participation of divine Power as the Angels in Heaven, and Kings of the Earth, *there is none like unto thee, O Lord,* either for Power or Wiſdom: *there is none that can do as thou doſt:* thy Works do far exceed the Power of any created Beings to do the like: and therefore in fulneſs of time,

9. *All nations whom thou haſt made,* ſhall no longer make Gods unto themſelves, but *ſhall come and worſhip thee, O Lord,* the Maker of

all

all Men, and of all Things, and being admitted Members of thy holy Catholick Church *ſhall glorifie thy Name*, both with heart and voice, and by the good Works of their Obedience to the Goſpel of Chriſt.

*For thou art great*, which all thy Works declare, and *doſt wondrous things*, not to be apprehended but admired, and 'tis therefore in all the parts of the World confeſſed, that *thou art God alone*, all others being either falſly or feignedly called Gods: And that I may accordingly worſhip thee aright, 10.

*Teach me thy way, O Lord*, that I neither miſtake the right way, nor ſtumble and fall therein, but ſtedfaſtly and conſtantly *walk in thy truth*: and this Way and this Truth is my bleſſed Redeemer, who by his Doctrine and Example, Doings and Sufferings, Life and Death, is the way that leads to Life Eternal: *O knit my heart unto thee*, by the indiſſoluble bonds of a true Faith, firm Hope, fervent Charity: *that I may fear thy Name*, ſo as that I neither dare to ſin againſt thee, nor too much preſume upon thy mercy. 11.

*I will thank thee, O Lord my God*, as from whom both my whole Self, and all the little good that is mine does proceed, *with all my heart*, as being hereunto excited by the fear and love of thy Name: *and I will praiſe thy Name for evermore*: And there is very great reaſon I ſhould do ſo; 12.

*For great is thy mercy toward me*, not only manifeſted in all the good things I do enjoy, but 13.

but in my deliverance from manifold evils, and especially from the greatest of evils: *for thou hast delivered my soul from the nethermost hell*, in the broad way that leads thereunto I have a long time walked, and 'tis of thy great mercy, that I have not long since been hurled headlong to that dismal place of Torments: And still I have great cause to complain,

14. *O God, the proud are risen against me*, proud Lucifer and his infernal Fiends, *and the congregation of naughty men have sought after my soul:* the wicked of the world conspire with the Devil and his Angels by their sinful suggestions to subvert the innocence of my Soul, to have her portion with them in the neithermost Hell.

15. *But thou, O Lord, art full of compassion*, especially to all them who chuse rather to suffer than to do what is offensive to thy Majesty, *and mercy*, in pardoning the offences of the truly penitent, *long-suffering*, not willing that any should perish, but that all should come to Repentance, *plenteous in goodness*, abounding in thy blessings, *and truth* both in performing thy promises of mercy to the penitent, and in rendring to every man according to his works.

16. *O turn thee then unto me*, who by my sins have justly provoked thee to turn away thy face from me; *and have mercy upon me*, a miserable sinner: and that I may no more offend thee, *give thy strength unto thy servant*, even ghostly strength and fortitude, manfully to resist the Devil, and all his numerous

merous troops of ſenſual and worldly luſts; in all whoſe aſſaults vouchſafe to *help the ſon of thine handmaid*, that I may overcome all their temptations unto evil, and carefully keep my vow and promiſe made when I was firſt admitted to be a Son of thy handmaid the Church.

*Shew ſome token upon me for good*, let ſome ſign of thy favour towards me appear, *that they who hate me*, my ghoſtly enemies, *may ſee it and be aſhamed*, when they ſhall behold all their conſpiracies and aſſaults againſt my Soul defeated by the aſſiſtance of thy divine Grace: *becauſe thou, Lord, haſt holpen me and comforted me:* thy help to overcome when I am tempted unto ſin, is a great comfort to my Soul, for I have hereupon a good ground of hope, that thou wilt deliver my Soul from the nethermoſt Hell: *and that being raiſed up from the gates of Death, I may ſhew all thy praiſes within the ports of the Daughter of Sion*, Saying, 17.

*Glory be to the Father*, &c.

*As it was in the beginning*, &c.

*The*

## *The* LXXXVIII. *Psalm.*

## PARAPHRASED.

### Verse 1.

O *Lord God of my salvation*, my Corporal and Spiritual, Temporal and Eternal Salvation is from thee, and therefore *I have cryed day and night* at all times and seasons, and in all conditions prosperous and adverse *before thee*, as unto whom alone the inmost intimate desires of my soul are naked and open: *O let my prayer enter into thy presence*, be received and accepted by thee: *incline thine ear unto my calling*, so graciously hear as to grant my humble requests.

2. *My soul is full of trouble*, which being the consequent of Sin, is the forerunner of Death, *and my life draweth nigh unto hell*, which openeth wide her mouth to swallow down such polluted Souls.

3. *I am counted as one of them that go down to the Pit*, look'd upon as a dead man and a cast-away: *and I have been even as a man that hath no strength*, which is derived from the Lord of life, to escape the snares and terrors of death.

4. *Free among the dead*, not likely to be freed from my troubles, but by death, which

which puts an end to all the miſeries of this ſinful life: *like unto them that are wounded* by the fiery darts of the Devil, *and lie in the grave* of corrupt converſation, which leads to the grave of death the wages of ſin; and whoſoever thus lie there, *are out of remembrance*, both forgotten by the righteous, *and alſo are cut away from thy hand*, repuls'd from amongſt thoſe bleſſed Sheep, which ſhall be rank'd on thy right hand in the day of Judgment.

*Thou haſt laid me in the loweſt Pit:* I confeſs I have ſo far incurr'd thy wrathful diſpleaſure, as to be laid in the nethermoſt Hell, which is *a place of darkneſs*, even blackneſs of darkneſs for ever: *and in the deep* Abyſs of inextricable Torments. 5.

*Thine indignation lieth hard upon me*, whereto I have provoked thee by manifold offences, *and thou haſt vexed me with all thy ſtorms*; thoſe tempeſts of affliction and trouble which diſturb my peace are ſent from thee to ſcowre the ruſt of corruption off my Soul. 6.

*Thou haſt put away mine acquaintance far from me, and made me to be abhorred of them:* The inviſible ſociety of holy Angels, with the prayers and good wiſhes of holy men I enjoyed whilſt I was innocent, and heavenly-minded; but now being polluted, they are eſtranged from me, and abhor me in my ſins. 7.

*I am ſo faſt in priſon, that I cannot get forth:* I am ſo enfetter'd in the bonds and chains of my ſins, that without the help of a 8.

of a divine hand I cannot be looſed from them.

9. *My ſight faileth for very trouble*, the bright eye of my mind is dimm'd and darkned through the preſſures of my ſpirit: and in this ſad condition, *Lord, I have called upon thee*, as being my only refuge in danger, ſupport in trouble, and ſuccour in all diſtreſs, *I have ſtretched forth my hands unto thee*, by my practice according to my prayer.

10. *Doſt thou ſhew wonders among the dead?* or ſhall the dead declare thy works of wonder? *or ſhall the dead riſe up and praiſe thee?* They muſt have part in the firſt Reſurrection (which is from the corruption of ſin) who worthily ſhew forth thy praiſe.

11. *Shall thy loving kindneſs be ſhewed in the grave, or thy faithfulneſs in deſtruction?* both in the ſtate of the firſt, and of the ſecond Death, there is a deep ſilence of thy Goodneſs and of thy Truth.

12. *Shall thy wondrous works be known in the dark, and thy righteouſneſs in the land where all things are forgotten?* Thy righteous and admired deeds are not once mentioned either in the grave of Death, or in the Pit of Hell: in both eſtates there is an utter forgetfulneſs of all thy Goodneſs and Truth. But that I may be delivered from ſuch a ſad condition,

13. *Unto thee have I cried, O Lord: and early ſhall my prayer come before thee:* Before I be ſurpriſed by Death, let my prayer for thy

thy prevented and aſſiſting Grace be not rejected.

*Lord, why abhorreſt thou my ſoul?* I am unclean I confeſs, and 'tis but juſt I ſhould be abhorred and forſaken, but being withal penitent and humbled; *why hideſt thou thy face from me*, as being ſtill diſpleaſed with me, and deaf to my petitions? 14.

*I am in miſery, and like unto him that is at the point to die:* Death as the wages of ſin dogs me at the heels: *even from my youth up thy terrors have I ſuffered with a troubled mind:* The terrors of my Conſcience for ſin, have been alway accompanied with a troubled and contrite ſpirit, which thou haſt promiſed not to deſpiſe. 15.

*Thy wrathful diſpleaſure goeth over me:* The apprehenſion of thy wrath and diſpleaſure invades, and overflows my ſoul: *and the fear of thee hath undone me:* the fear of thy wrath in the day of Judgment, and of the never-dying Torments of Hell, hath ruin'd all my worldly conſolations. 16.

*They came round about me daily like water* overflowing all the powers and paſſions of my Soul, *and compaſſed me together on every ſide*, leaving no viſible means of evaſion and peace. 17.

*My lovers and my friends*, who profeſſed themſelves to be ſuch in my worldly proſperity, and amidſt my carnal delights, *haſt thou put away from me*, they are alienated and eſtranged in time of my trouble: *and hid mine acquaintance out of my ſight*, they will 18.

will not now ſee me who formerly frequented my company.

And therefore being thus deſolate, and deeply endangered, *unto thee* as my only hope and refuge, *O Lord God of my Salvation, I have cried day and night* continually, for Deliverance and Salvation, that my ſoul may continually bleſs thee and ſay,

*Glory be to the Father*, &c.
*As it was in the beginning*, &c.

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THE

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# THE
# Fourth general Meditation
# OF
# HEAVEN.

1. THE Land of *Canaan* was promiſed to *Abraham* the Father of the Faithful in theſe words of command: *Lift up now thine eyes, and look from the place where thou art, Northward and Southward, Eaſtward and Weſtward —— For all the Land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.* Gen. 13. 14. 15.

The Celeſtial *Canaan* is herein promiſed unto thee, if a true Son of the Faithful *Abraham*: Lift up then thine eyes, O my Soul, and Contemplate the raviſhing Felicities of this Land of Promiſe. This is thy Native Country, where thou waſt at firſt Framed by the hands of the Almighty, after His own Image; Why then doſt thou not pant, and breath, and ſigh, and long to be at Home? Why art thou ſo well pleaſed with

a strange Land, and delightest rather to be a Pilgrim in the Valley of Tears, than a Free Denizon in the Land of Peace? a Foreigner in the city of *Babylon* than a Citizen in the heavenly *Jerusalem? Away, away from Lebanon*, O my Soul, thy beloved calleth thee *away from the Dens of Lions, and the mountains of the Leopards. O that I had wings like a Dove, for then would I flee away and be at rest.*

Can. 4. 8.
Psal. 55. 6.

3. We read that the Lord brought *Moses* to the top of mount *Pisgah*, and showed him the promised land, where having the wilderness behind him, and the happiest of all lands before him, he represents the devout and heavenly minded Soul, who considering the manifold troubles in the wilderness of this world, and the joys and felicities of the world to come, is highly ravished in the contemplation and desire of the one, to the extream contempt of the other.

Did I but seriously consider the ways of my present peace and contentment, I could not but observe, that the Commandments of God have so much intrinsick sweetness and felicity in them, as to excite the most simple and stubborn Soul to obey them: and yet so excessive are the ardors of divine Goodness and Love, as to engage our obedience by the promises of Celestial Joys. Unto this immarcessible Crown of Glory we are Created by God the Father, Redeemed by God the Son, and Sanctified by God

God the Holy Ghost in the sacred Waters of Baptism, wherein we are adopted, not only sons, but heirs of the Kingdom of Heaven.

What blindness then doth so much possess the minds of the greatest part of the sons of men, that all their desires and endeavours should be so wholly taken up with the vain, frail, empty and dying things of the Earth, to the slight and neglect of those never fading joys of Heaven?

The first and largest step we take towards Heaven, is from the state of Sin into the state of Grace; the other, *viz.* from Grace to Glory is a more easie and ready passage; there being nothing betwixt the one and the other, but a frail mortal life, which taking end, the Soul that is enriched with the ornaments of divine Grace is immediately cloathed with the Robes of Glory: and therefore both the one and the other is stiled by our Lord *Life Eternal*, John 17. 3. *This is Life Eternal, that we might know thee*——

3. The happiness of Heaven is the end of all Holiness upon Earth; and that must needs be the greatest good, which is the end of all that is good, for *the end is more noble than the means.* 'Tis the last good we hope for, and so the most perfect, as being the perfection and accomplishment of all the good we can imagine or desire; nay, 'tis a blessedness beyond our frail imaginations to comprehend: *as it is written, eye hath not*

*seen, nor Ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*.

* *Quod Deus præparavit diligentibus ſe, fide non capitur, ſpe non attingitur, charitate non comprehenditur, deſideria & vota tranſgreditur: acquiri poteſt, æſtimari non poteſt.* Aug. in 1 Cor. 2. 9.

4. Raiſe up thy affections (O my Soul) as to be raviſh'd with the love of Heaven, ſo to lament with tears of ſorrow and ſhame thy ſloth and negligence, thy coldneſs and indevotion, thy ſinful ſecurity and earthly mindedneſs, and what obſtructs thy way, and ſlackens thy pace towards this place of joy unſpeakable and glorious.

O how ſlight and trivial, how inconſiderable are all the moſt ſtrict and rigid labours of Repentance and Mortification, of the moſt profound Piety, and ample Charity, in reſpect of thoſe Celeſtial joys whereunto they lead thee!

And if it ſhall once pleaſe God through the merits of Chriſt to receive thee into Heaven, thou wilt then think all thy prayers and tears, ſighs and groans, faſtings and watchings, all thy labours of love both to God and Man, very well ſpent, that they have wafted thee over the troubleſome waves of this worlds vaſt Sea, into the Haven of Eternal peace and felicity.

*Age quod agis, fideliter labora in vinea tua: ego (inquit Dominus) ero merces tua: ſcribe, lege, canta, geme, tace, ora, ſuſtine viriliter contraria: digna eſt his omnibus vita æterna, & majoribus quæ alii.* T. K.

Vouchſafe

Vouchſafe me, O Lord, a good end of my life, a happy paſſport out of this world, and lead me in the ſtreight and even path that leads to thy Kingdom; where that I may at laſt arrive, it ſhall neither be my care nor fear, what, and how great things I ſuffer and undergo in my paſſage thither.

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## MEDITAT. II.

### *Of the place we call Heaven, and firſt, its Greatneſs.*

THat Empyreal Heaven, which is the ſeat of God and of all his holy Angels and Saints for ever, is called alſo *the Third Heaven*, and *the Higheſt Heaven*, and *the Heaven of Heavens*; and 'tis of all the places of the Univerſe the moſt ſpacious, large and ample: for it contains all the Heavens and the Earth alſo, even the whole Creation within its verge and compaſs. 2 Cor. 12. 2. Deut. 10. 14. 2 Chr. 6. 18.

Do but conſider the vaſtneſs of the Sun, and of the Moon, with the multitude and magnitude of all the Lights of Heaven, moſt of which are greater, and ſome of them far bigger than the whole body of the Earth: Conſider alſo that beſides the vaſt number of Stars, there are empty ſpaces in the firmament for as many, nay for many more than as many yet: and then admire with aſtoniſhment the vaſt extent and amplitude

of the Heaven of Heavens, which containeth all these, and all that is above, and all that is below all these, within its circuit and circumference.

*Secondly, Its brightness and Beauty.*

The brightness of the Sun, the Moon and the Stars do but imperfectly represent the Beauty and Brightness of Heaven, as 'tis described, *Rev.* 21. 23. *And the City had no need of the Sun, nor of the Moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof*; which exceeds as much the light of the Sun, as the Suns light transcends that of a glimmering Taper.

Rev. 21. 23.

The Air of this Country of Heaven is continually pure and clear, bright and splendid; 'tis not capable of any Clouds, Mists, or Vapours, not liable to any Rains, Storms and Tempests, no thick infectious Air offends the Inhabitants of this happy Land; whilst the wretched Miscreants of the nether Hell are involved in blackness of darkness, stifled with the suffocating fumes of sulphureous fire, without the least hope of any purer Air wherein to breath for ever.

*Thirdly, Its Tranquillity.*

All in this City of God is peaceable and quiet, tranquil and secure, and free even from the fear of the least disturbance; *no evil comes nigh this dwelling.*

Psal. 90. 10.

'Tis

'Tis promised by our Lord, *John* 16. 22. *Your joy no man taketh from you*: 'Tis alone the joy of Heaven, which cannot be taken away: not by the world which is overcome, and trampled under foot: not by the flesh, for that is so spiritualized, and refined, as no more to rebel against the dictates of the spirit: not by sin, for here enters nothing that is unclean: not by death, for immortality reigneth here: not by any pain or sickness, for these are but the Messengers and Forerunners of Death: not by chance or fortune, for Heaven knows no such heathen Deity: not by Envy, Hatred, Malice, Strife, ---- for all the Inhabitants of Heaven are combined in the sacred Bonds of everlasting Charity. *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away*, Rev. 21. 4.

What the Lord promiseth to his Church Militant is fulfilled in his Church Triumphant, *The Lord hath made fast the bars of* Ps. 147. 13. *thy gates*: they are inexpugnable by any, by the utmost force and fury of all the Spirits and Powers of Darkness.

*The Lord maketh peace in thy borders*: 14. Blessed peace dwells here without the least fear or danger of interruption: For the grand Enemy of Peace is hence cast down, *fallen like lightning from Heaven*, there's no Luk. 10. 18. room here for that Author of all division, nor yet for any of his instruments, *The* Ps. 68. 30. *people that delight in war*. 'Tis the inheri-

Mat. 5. 9. tance of Peace-makers, and of the peaceable minded, and of such only as live in Peace upon Earth.

And O that it might please the God of Peace, to allay that rancour, to depress that tumour, to asswage that itch of contention which now so much disturbs the peace of his Church upon Earth, and obstructs the way to this heavenly *Hierusalem*, the City of Peace: *Follow peace with all men, and holiness, without which no man shall see the Lord.* Heb. 12. 14.

O God the Athour of peace and lover of concord, in knowledge of whom standeth our Eternal life, whose service is perfect freedom; defend us thy humble servants in all the assaults of our Enemies, that would disturb our peace: that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of *Jesus* Christ —

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## MEDITAT. III.

### *Of the good things of Heaven.*

### 1. HONOUR.

HOnour in Heaven is not that which swells with vain-glory, and is puft up with the infectious breath of Flattery, and the praise of men, *but the honour that cometh from God only.* Joh. 5. 44.

Honour

Honour is the reward of vertue, and he who is the donor of vertue and obedience has promiſed to honour the obedient and vertuous, ſaying, *If any man ſerve me, him will my Father honour:* What, and how great this honour is we read, *Rev.* 3.31. *To him that overcometh will I give to ſit with me in my Throne: even as I have overcome, and am ſet down with my Father in his Throne:* There cannot be ſurely an higher Honour than this, to be exalted by the right hand of the moſt High, and placed in the ſame Throne with the *King of Kings, and Lord of Lords:* O what Hymns of divine Praiſe, what applauſes and exultations, what ſhouts of joy ſhall ſound through the whole Court of Heaven, when *thus it ſhall be done to the man whom the King delighteth to honour.*

Joh. 12.26.

Rev. 3.31.

Eſth. 6.11.

## 2. POWER.

2. *Honour* without *Power* is but a titular, empty, airy happineſs: And the Saints ſhall have all power of what they will, as God hath of what he wills: For as God can do what he will by himſelf, ſo can they do what they will by him: For as they will nothing but what the Lord wills; ſo the Lord wills nothing but what they will have; 'tis not poſſible, but that they have Power to do whatever they will; ſo *Aug. Manual. c.* 35. The *Power* of the Saints in Heaven is promiſed by the Lord of all power, ſaying of the *faithful and wiſe ſervant, he will make him ruler of all his goods:* implying a power given

Matt. 24. 45, 46.

to his Saints, not only over all that is called good upon earth, but also over all the joys of Heaven, which are an aggregation of all that is good. 'Tis promised to him that overcometh, that he shall inherit all things; for being the Sons of God, they are also heirs of God, and joynt heirs with Christ, partakers of all power with him both in Heaven and Earth. *He that overcometh shall inherit all things*: wherein are implicitely promised,

Closs. ord. in loc.
Rev. 21.7.

## 3. RICHES.

3. *The Riches* of Heaven, are not such corruptible things as Silver and Gold, gorgeous Attire, delicious Fare, large Demesnes, fair Habitations —— but without any such frail deceitful pelf there shall be *abundance of peace, a fulness of perfection and felicity, an exceeding and eternal weight of glory*: and in a word, in Heaven *God shall be all in all*: He who is the Fountain and Well-spring of all good gifts and graces upon Earth, will be himself the Reward and Crown thereof in Heaven; than the which there can be nothing more high and honourable, nothing more great and powerful, nothing more rich, full, eminent, perfect, joyous, and all that can be desired conducing to true happiness.

Ps 72.7.
2 Cor. 4.17.
2 Cor. 15. 28.

Happy then, and thrice happy are they who now in this life covet chiefly, covet only *to have the Lord for their portion*, saying, not from the teeth only, but from the bottom

tom of their hearts, *The Lord himself is the portion of mine inheritance, and of my cup, thou shalt maintain my lot.* *The lot is fallen to me in a fair ground, I have a goodly heritage.* Pſal. 16. 5, 6. And ſurely he muſt needs be moſt exorbitantly covetous, that will not be content with ſuch a heritage: and to poſſeſs the Lord himſelf, who poſſeſſeth all things, is *the Riches of Heaven.*

## 4. PLEASURE.

Pleaſure conſiſts in the union of the Soul with an object of Delight: and in Heaven the Soul ſhall be united with the moſt beautiful, and bliſsful object, &c. *The Lord of glory, The light of the World, The God of all Conſolation.* Weread 1 Cor. 6. 17. *He that is joyned to the Lord, is one ſpirit,* which is the height of pleaſure, and perfection of Delight to be ſo intimately joyned to the Lord as to become one ſpirit with him: ſuch do deliciouſly *taſte* and fully *ſee how gracious the Lord is.* Pſal. 34. 8.

There is no earthly pleaſure like the taſte and ſenſe of the Lord's grace and favour to us. 'Tis yet a greater pleaſure to enjoy the Lord as the only object of Love and Delight. 'Tis yet more ſweet and pleaſurable to acquaint and be fully ſatisfied in the enjoyment of the divine Majeſty. But the fulneſs of joy is not only to enjoy, but to know that we ſhall ever enjoy the beatifical viſion, and have the fruition of the ſupream beauty, and divine goodneſs for ever and ever.

Now-

Psal. 37.4. Now then, O my Soul, *Delight thou in the Lord, and he shall give thee thy hearts desire:* In the satisfaction and peace of thy desires does thy happiness consist, and this Ps. 89. 16, is alone in the Lord obtainable: *Blessed are the people, O Lord, that can rejoyce in thee; they shall walk in the light of thy coun-* 17, *tenance: — Their delight shall be daily in thy name, and in thy righteousness shall they make* 18. *their boast: For thou art the glory of their strength —*

But the soul that will rejoyce in God must be stampt after his Image, and be like unto him, pure as he is pure, holy as he is holy, merciful as he is merciful.

Eph. 5. 1, 2. *Be ye followers of God as dear children, and walk in love:* and so thou may'st hope to enjoy the Lord as the supream object of love and delight in Heaven.

How infinite is the goodness, and how exceeding the bounty of the Lord to his good and faithful servants, to admit them into the same joy, which himself enjoys! for so shall it be said to each of them, *Well done good and faithful servant — enter thou into the joy of thy Lord,* Matt. 25. 25.

The joy and felicity of God does consist in the contemplation, and fruition of his own perfections, and felicities: and such is the happiness of the Saints in Heaven to contemplate, and enjoy the divine Majesty, in the fulness of his joy and pleasure for evermore.

*Beloved, now we are the sons of God, and it doth not yet appear what we shall be: but we*

*know*

*know when he shall appear we shall be like him: for we shall see him as he is*, 1 John 3. 2. To see God as he is in himself clearly, fully, and with fulness of satisfaction, is the happiness both of God himself, and of all his Saints in him.

O Lord, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love towards thee, that we loving thee in and above all things, may obtain thy promises which exceed all that we can desire, through *Jesus* Christ.

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## MEDITAT. III.

### *Of the Company of Heaven.*

#### 1. *Of God's presence there.*

1. GOD who is Father, Son, and Holy Ghost, is the chief and principal Inhabitant of the Heaven of Heavens: God indeed is every where in respect of his Essence, Presence, Power, but in Heaven in respect of his Glory, and the supereminent brightness of his Majesty, which is in Heaven most conspicuous, full, and ravishing: nor could Heaven be called so, it were not Heaven, if not enlightned, and enhappied by God's superlative presence there: *And where ever, O Lord, thou art present, either in grace or glory, there is Heaven: and Death and Hell is every where, where thou art absent.* Tho. à Kemp.

2. But

2. But what doth it avail the company of Heaven that God is there especially present, since *God dwelleth with the light which no man can approach unto, whom no man hath seen or can see?* The very Angels of Heaven cover their faces with their wings in the presence of God, that the excessive brightness of his Majesty and great Glory overwhelm them not. 'Tis true, but however so much of this eminent glory shall appear, and so fully the splendid Rays thereof be display'd in Heaven, as shall ravish all the blessed beholders thereof *with a joy unspeakable and glorious,*

1 Tim. 6. 17.

Isa. 6. 2.

1 Pet. 1. 7.

*They shall be satisfied with the plenteousness of thy house,* (*viz.* of Celestial glory) *and thou shalt give them drink of thy pleasures as out of a river*: so full and overflowing shall be their satisfaction and contentment.

Ps. 36. 8, 9.

*For with thee is the Well of Life,* and of all the joys and consolations of Life: *and in thy light shall we see light,* even the ravishing Light of Glory in the Light of God's countenance: *in whose presence is fulness of joy.*

## 2. *The Angels of Heaven.*

Next to the blissful presence of God, the society in Heaven is Angels and Archangels, Cherubims and Seraphims, Thrones and Dominions, Principalities and Powers, and all the several Orders of celestial Spirits.

Col. 1. 16.

The very sight of one blessed Angel upon Earth, would be more joyous and ravishing than to behold the greatest beauty, and most splendid

ſplendid excellency that is liable to the eyes of flesh: yea all the pomp and glory of the World is not comparable to ſuch a ſight: how much more joyful and glorious will it be, not only to behold, but to enjoy the ſociety of thoſe innumerable miniſtring ſpirits of whom we read, *Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him?* Dan. 7.10.

*Theſe reſt not day and night, crying, Holy, holy, holy Lord God of Sabbath: Heaven and Earth are full of the Majeſty of thy glory:* To make one in this Hymnidical Quire, and to be received into one of theſe Manſions of Glory from whence the Apoſtate Angels fell, is ſuch an aſtoniſhing joy as cannot by the tongue of men and Angels be expreſſed. Iſa. 6. 3, &c. Rev. 21.10.

### 3. *The Saints in Heaven.*

To theſe Angelical ſpirits are joyned in ſociety as Members of the ſame Church Triumphant in Heaven, *The glorious company of the Apoſtles, the goodly fellowſhip of the Prophets, the noble army of Martyrs,* the innumerable train of holy Confeſſors, Prieſts, and people of each Sex, and of every condition, of whoſe numberleſs number we read, *Rev.* 7. 9. *And I beheld and lo a great multitude which no man can number of all nations, and kindreds, and people, and tongues, ſtood before the Throne, and before the Lamb, cloathed with white robes, and palms in their hands,—and cryed with a loud voice, Salvation to our God—* Rev. 7. 9, 10.

*Theſe*

14, *These are they, which come out of great tribulation, and have washed their robes in the blood of the Lamb.*

15, *Therefore are they before the Throne of God, and serve him day and night in his Temple, and he that sitteth upon the Throne shall dwell amongst them.*

16, *They shall hunger no more, nor thirst any more.*

17, *The Lamb in the midst of the Throne shall feed them, and lead them to the living fountains of water: And God shall wipe away all tears from their eyes.*

Blessed Souls in whom the King of Glory placeth his Throne, and reigneth in them for ever: Blessed are those mouths which shall taste and be satisfied with the Waters of life everlasting, and blessed are those tears which shall be wiped away with the right hand of God himself, and everlasting joy succeed in the stead thereof.

Into this glorious Communion of Saints in Heaven, there daily are, and daily shall be for ever received all such true servants of God, and stout Soldiers of Jesus Christ, who under his banner have *overcome the Devil and all his works, the pomps and vanities of this wicked world, all the sinful lusts of the flesh*: who have warred a good warfare over these their ghostly enemies, and kept the Faith whereinto they were baptized, without any tincture of Heresie, or Schism, observing God's holy Will and Commandments, and walked in the same all the days of their life.

All of these returning from their wearisome Pilgrimage through the wilderness of this

this world, to their native home of Heaven, ſhall be received into, and rejoyce in their proper and peculiar manſions of peace: each differing indeed in the degrees of *glory*, according to their difference in the degrees of *grace*, but all ſhall enjoy their full proportion of happineſs, and with common joy ſhall ſing together perpetual *Hallelujahs* to him that ſitteth upon the Throne, and to the Lamb for ever. Rev. 5.13.

And 'tis wonderful amongſt the joys of Heaven, and adds exceedingly to the greatneſs thereof. That as the number of Saints is great, and their joys many: ſo are the joys of each particular Saint, even as many, and bliſsful, as the joys of all: And this becauſe each one ſhall rejoyce as much in the felicity of others, as if 'twere his own peculiar happineſs.

Happy and for ever happy were I, if with a flood of Tears and inceſſant Prayers, if with the devout ſurrender of all that I am, and all that I have to the love and ſervice of God, I might be admitted into this celeſtial Society: *To come unto Sion, and unto the City of the living God, the Heavenly Hieruſalem, and to an innumerable company of Angels, To the general aſſembly and Church of the firſt-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of juſt men made perfect, and to Jeſus the Mediator of the new Covenant*— Heb. 12. 22,23,24.

All this *I believe* as a Chriſtian, but my *Hope* to be admitted into this bleſſed Society

is

is too weakly grounded: whilst my *Charity* both towards God and his Saints is too cold and benumb'd.

I do profess to love God, and do desire that my heart may be every day more and more inflamed with the sacred fire of divine charity: but doubtless I must have withal a due regard and veneration for his Saints; for as God is praised in his Saints, so is he dishonoured in their dis-respect, *He that toucheth them toucheth the apple of his eye.*

Ps. 150. 1. Zech. 2. 8. *Qui derogat alicui sanctorum*—Who detracts from any of the Saints of God, detracts from Christ himself, who is the Saint of all Saints, and detracts also from all the Saints in Heaven; for all are united in the sacred bonds of Charity, all think the same thing, all do will alike, and all do love both themselves and all in one. *T. K.* 2, 3. *c.* 58.

If the zeal of some persons towards the Saints in Heaven exceed its due bounds and limits, I must not therefore throw off that devout respect which is due unto them; remembring that 'tis the end of my *Faith*, the summ of my *Hope* to be by holy *Charity* joyned with them in the same mystical body of Christ our common Lord, and Redeemer, and with them to love, and to praise the Lord: yea to praise and love him for ever, which is the happiness of the Saints in Heaven: for, *blessed are they that dwell in thy house, they will always be praising thee.* Ps. 84. 4.

And further, the greatness of the joys of Heaven may be in some degree esteemed by the greatness of their purchase: It is not doubted

doubted but the bloud of the Son of God is of ſo great value, that the leaſt drop thereof was of ſufficient dignity to redeem ten thouſand worlds; and yet our bleſſed Redeemer, who only knows how to value all things according to their worth, gave every drop of his precious bloud, accompanied with unſpeakable torments, pangs and ſufferings, to purchaſe this Celeſtial inheritance: hence all truly Religious have Heaven their *deſire*, and the Earth their *patience*, being of the ſame mind with S. *Paul*, *Cupio diſſolvi— I deſire to be diſſolved, and to be with Chriſt*--

But I am unworthy, too much unworthy, ſinful duſt and aſhes, to be admitted into the bliſsful preſence of my dear Redeemer: But I will not deſpair ſince he hath, 1. purchaſed this happineſs for me*; ſince 2. he hath promiſed to receive me thereinto ‖; and 3. he hath prayed alſo for my actual poſſeſſion thereof, ſaying, *Father, I will, that they whom thou haſt given me, may be with me, where I am, that they may behold the glory which thou haſt given me.*

* Heb. 9. 12, 15, 24.
‖ Joh. 14. 3.
Joh. 17. 24.

O Sweeteſt Saviour, who to ſave and redeem man vouchſafedſt to be made man, and to appear in the likeneſs of ſinful fleſh; O when? when will that happy hour come, wherein I ſhall be admitted to behold thy bleſſed Face, which the Angels in Heaven behold with joy and wonder? *When I ſhall awake up after thy likeneſs, I ſhall be ſatisfied with it*, ſatisfied to the greateſt height and fulneſs of content, when I ſhall *behold that*

Pſ. 17. 16.
Joh. 17. 5.

*glory*

*glory thou hadſt with the Father before the world was*: even ſo come Lord, *Jeſus*, come quickly.

## MEDITAT. IV.

### *Of the perpetuity of Heavenly Joys.*

THE moſt full enjoyment of all the good things this world affords, is not to be called, or accounted *Happineſs*, becauſe they are not only vain and empty of true ſatisfaction, but alſo not permanent and laſting: *To every purpoſe under the Sun* tending towards ſatisfaction and happineſs, *there is a time and Judgment*, a *Time* limited for its proſecution and enjoyment, and *Judgment* alſo ſhall paſs upon the actions relating thereunto: it muſt needs follow, *therefore the miſery of man is great upon him.*

Eccl. 8. 6.

But the good things of Heaven are durable, permanent and laſting, hereunto ſhall no Time ſucceed, no Judgment follow.

'Tis a maxim in Divinity, *That there is no ſucceſſion in the joys of Heaven*, becauſe what is Eternal admits not of what is firſt, and what is laſt, but is both, and all in the ſame moment, which renders thoſe joys tranſcendently full and raviſhing, ſince in each moment is enjoyed the joys of perpetuity;

tuity; not increaſing by degrees, or protracted by delays, nor yet augmented by ſeveral ſpaces of Time, but wholly and altogether, and in the ſame moment is enjoyed and *received* the ſame glory in its height and fulneſs, and this never to be diminiſhed, or decayed, forfeited or loſt.

" The *Glory* of them that die in *Grace*, is *Euſ.*
" Immortal, their Happineſs Immutable;
" their Crown immarceſcible; their Life
" everlaſting; and their Reign with God,
" and the Lamb for ever and ever. No day
" does paſs with theſe bleſſed Souls, without
" its fulneſs of joy and content: This joy
" ſhall be ever new, and yet ever the ſame:
" This glory ſhall never wither or decay,
" but flouriſh for perpetual eternities.

And this muſt needs be ſo; becauſe celeſtial joy conſiſts as in the bliſsful viſion of God, ſo in an aſſimilation to him: for juſt men made perfect, are immutable in their perfection and felicity by beholding him who is unchangeable: ſo the Apoſtle, *We all as in a Glaſs, beholding the Glory of the Lord, are changed into the ſame Image from Glory to Glory even as by the Spirit of the Lord.* 2Cor. 3. 18.

The Moon and the Stars receive their light from the Sun, and become like unto him, by being oppoſite, and in a ſort beholding the Sun's bright face: So the pure Souls in Heaven by ſeeing God who is the Light of lights, are from him enlightened and made like unto him. So ſaith the beloved Apoſtle; *Beloved, now are we the Sons* 1Joh. 3. 2.

*of*

*of God, and it doth not yet appear what we shall be: but we know when He shall appear, we shall be made like him, for we shall see him as he is:* And that is not as now, *in a glass darkly, but face to face*, i. e. as fully as our measure will contain, our proportion bear, and our degree in Grace require.

1 Cor. 13. 12.

Gran. medit.

" The joys of Heaven (saith *Gran.*) shall " continue as many millions of Years as " there are Stars in the Firmament, and " many more: They shall last as many " hundred millions of years as there have " been drops of Rain fallen from Heaven " since the beginning of the world, and " more, much more. In a word, they shall " endure as long as there is a God in Hea- " ven, and this God the same which was, " which is, and which is to come, from " everlasting to everlasting.

Shall not then my heart be fixed where such lasting joys are to be found? And thither my heart must first be sent by way of Harbinger, before my person can arrive there: I must now have my Conversation in Heaven, before I can have my Consummation there: I must now be Heavenly minded, or else never hope to be admitted into the joys of Heaven.

But O the heavy burden of my sins! These do depress and weigh down the mind, and make her affections grovel in the dust: and yet even these shall not hinder thy ascent into Heaven, if thou tread them under thy feet: For every sin, and vanity trodden down, subdued and mortified is one step,

ſtep, one Scale or Round of that Celeſtial Ladder, which being ſet upon the Earth reacheth up unto Heaven: which the Angels of Heaven rejoyce to behold. Gen. 28. 12.

And may the right hand of God aſſiſt me, to *lay aſide every weight, and the ſin that doth ſo eaſily beſet me, and to run with patience the race that is ſet before me.* *De vitiis noſtris ſenſum facimus, dum vitia calcamus.* Luk. 15. 7. Heb. 12. 1, 2.

*Looking unto Jeſus the author and finiſher of our Faith, who for the joy that was ſet before him endured the croſs, and deſpiſed the ſhame, and is ſet down at the right hand of the Throne of God.*

Bleſſed Lord, who haſt made me after thine own Image to attain the perfection and felicity of my Being in the beatifical viſion and fruition of thy Majeſty in Heaven, vouchſafe here to *guide me with thy Counſel, and after that to receive me with glory,* through the Merits and Mediation of thy bleſſed Son and my deareſt Saviour *Jeſus* Chriſt —

*Our Father which art in Heaven,* &c.

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The

## The XXIV. Psalm.

# PARAPHRASED.

### Verse 1.

*THe Earth is the Lords and all that therein is, the compass of the world, and they that dwell therein:* The Heavens are the Lord's chief Dwelling-place, the Earth and all the Nations thereof he hath given to his Son *Jesus* as he is Redeemer of the World: so *Psal.* 2. 8. *Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the Earth for thy possession.*

2. *For he hath founded it upon the seas, and prepared it upon the floods:* As God hath so wisely ordered the Earth, and the Water, that the one may refresh, not overflow the other: so he hath founded his Church upon a Rock above the Floods of secular Cares and Turmoils, and all the rising waves of this World's vast Sea, which is signified by the Situation of his Temple on a Hill: And,

3. *Who shall ascend into the hill of the Lord, or who shall rise up* (or stand) *in his holy place?* Who is he that shall be qualified to appear and stand in the presence of God, and to joyn with his people in that solemn Worship

worſhip which in his holy Temple is exhibited unto him? Such a one is alſo qualified to aſcend and raiſe up his Soul to thoſe mountains of joy in the celeſtial Sion. And ſuch a one is

*He that hath clean hands*: The works of whoſe hands are clean from all injuſtice and impurity, and waſhed with the tears of true penitence from the filth of all former pollutions: *And a pure heart*, to all outward, an inward holineſs is required, which conſiſts in the purity of the heart, *viz.* to be pure from all ſordid and vile affections, to be ſincere and without hypocriſie in all Religious performances: *that hath not lift up his mind to vanity*: who follows not thoſe pomps and vanities of this wicked world which he once ſo ſolemnly renounced: *nor ſworn to deceive his neighbour*, that will not ſay, much leſs ſwear an untruth, nor yet break his word, eſpecially when confirmed with an oath. Such is the holineſs, and innocence that entitles a people to the preſence of God in his Temple upon Earth, and in his Houſe in Heaven, 1. the holineſs of the heart, 2. of the hands, 3. of the tongue; or Holineſs in thought, word, and deed. 4.

*He ſhall receive the bleſſing from the Lord*: The bleſſings of the Lord ſhall deſcend upon him, when he aſcends into the hill of the Lord: *and righteouſneſs* or mercy in the pardon of his ſins, or the reward of righteouſneſs, *i.e.* Salvation not of or from himſelf, or from any but *from the God of his Salvation.* 5.

6. *This is the generation of them that seek him*: these are those holy and happy people, who so faithfully seek the Lord that they find him, *viz.* in grace here, in glory hereafter, which is the double blessing *of them that seek thy face, O Jacob*: All that be true Israelites indeed, thus make their holy and humble addresses to the God of *Jacob* for his grace and favour.

7. *Lift up your heads, O ye gates*, or, lift up your gates, O ye Heads or Princes of the Heavenly *Hierusalem: and be ye lift up ye everlasting doors* which open the passages to life everlasting: *and the King of glory shall come in*: he who hath vanquished and gloriously triumphed over the gates of everlasting death, over all the spirits and powers of darkness, is ascended to open the gates of the Kingdom of Heaven to all Believers.

8. *Who is the King of glory?* in whose glorious conquests we may glory, and in whose righteousness we may make our boast? *it is the Lord strong and mighty*: who although he submitted himself to be betray'd, apprehended, arraigned and condemned to death; yet is he *even the Lord mighty in battle*, who naked and unarmed, hath vanquished by his sufferings: and by his death overcome death, and him who hath the power of death the Devil: for which victory he rides in Triumph upon the clouds of Heaven: and therefore,

9. *Lift up your Heads, O ye gates* of the celestial Paradise, which have been shut against the

the ſons of Men from the fall of the firſt *Adam*: *and be ye lift up ye everlaſting doors*: Raiſe up your ſelves ye immortal ſouls open and be enlarged in your deſires and affections unto him who hath opened unto you the everlaſting doors of glory: *and the King of glory ſhall come in*: He who is aſcended, will alſo deſcend into you, if pure and Heavenly minded, and thither enwrap and raiſe you whither himſelf is gone before: if yet for your further ſatisfaction you deſire to know

10. *Who is the King of glory*: by whoſe Triumphant aſcent into Heaven we believe and hope thither to aſcend alſo? It is *even the Lord of Hoſts*, he who hath the command of all the powers of Heaven, Earth, and Hell, who hath the command eſpecially of all the powers and operations, vertues and graces of the Holy Spirit of God, and diſpenſeth them accordingly unto all that love and fear his name: *He is the King of glory*: he is glorious indeed above all, and God over all bleſſed for ever: and therefore to him, as is moſt meet, be all glory aſcribed.

*Glory be to the Father*, &c.

*As it was in the beginning*, &c.

## The LXXXIV. Psalm.

### PARAPHRASED.

1. *O How amiable are thy dwellings*, especially in the high and holy place, *thou Lord of Hosts*, even of the numerous troops of Angels and Archangels, and of all the powers of Heaven!

2. *My soul hath a desire*, which is more than ordinary, 'tis *a longing* even to a separation from it self, *to enter into the Courts of the Lord*, to view those several Mansions of glory, and the blissful condition wherein all the Courtiers of the King of Heaven do praise him for ever: *my heart and my flesh* when subdued to the spirit *rejoyce in the living God*; there's no joy like the joy of his presence who giveth life, and a heart to pant and breath after the joys of life eternal.

3. *The sparrow hath found her a house, and the swallow a nest where to lay her young, even thy Altars*: And O that my Soul could mount as doth the Sparrow upon her wings with inflamed affections after the pleasures of thy house, and that my flesh might be instrumental to my Soul in bringing forth the fruits of the Spirit, to be sacrificed upon the Altar of Praise and Thanksgiving unto thee, *O Lord of hosts my King and my God*, whom

whom alone I desire to adore, worship and obey.

*Blessed are they* here in hope, hereafter in fruition, *who dwell in thy house* of Prayer upon Earth, of Praise in Heaven, in both *they will always be praising thee*: 'Tis our principal errand to the house of God upon earth, and shall be our only employment in his house of Heaven always to praise the Lord. 4.

But we of thy house and family here below, like the young birds near thine Altar are unfledged, and empent in the nest of this corruptible body which weigheth down the Soul, so that amount to Heaven-ward we cannot without the Divine assistance; therefore,

*Blessed is the man whose strength is in thee*, who derives strength of Grace from thee to praise and glorifie thee, and this not only with their mouths, but *in whose heart are thy ways*, cordially resolving and uprightly walking in the ways of thy service, and of their own salvation. 5.

*Who going through the vale of misery*, in their pilgrimage through the miseries of this sinful life below, *use it for a Well*, even the deep fountain of a broken heart, from whence *the Pools are filled with water*, the eyes flow with tears of that Godly sorrow which worketh Repentance unto Salvation not to be repented. 6.

*They will go from strength to strength*, from one degree of grace to another, adding to Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance 7.

Patience, to Patience Godlineſs, to Godlineſs Brotherly-kindneſs, and to Brotherly-kindneſs Charity, 2 *Pet.* 1. 7. *unto the God of Gods appeareth every one of them in Sion*, each perſon thus qualified ſhall appear in the preſence of the ſupreme Majeſty of Heaven: which being the felicity whereunto I am created, and earneſtly long for, I therefore humbly beg,

8. *O Lord God of hoſts, hear my prayer*, thou art the Donor of all thoſe powerfull Graces which mount up our Souls to Heaven; and the Lord of all thoſe hoſts of Heaven amongſt whom my Soul longeth to be enroll'd: *Hearken, O God of Jacob*: aſſiſt me in all my wreſtlings with my ghoſtly enemies, that I may prevail and obtain thy bleſſing, which is to be call'd *Iſrael*: *Seeing God* the felicity of Heaven.

9. *Behold, O God, our Defender* againſt all the crafts, and aſſaults of the Devil, the World and the Fleſh: *Look upon the face of thine anointed* our bleſſed Redeemer ſitting on thy right hand, and interceding for us: and may the ſacred beams of his celeſtial light ſhine in our hearts, and appear in the holineſs and righteouſneſs of our lives: that going from ſtrength to ſtrength we may appear before the Lord in Sion.

10. *For one day in thy Courts* amongſt the Quires of Heaven, where the day is but one, as knowing no morrow day, *is better than a thouſand* of the ſitting tranſitory days of this mortal life.

*I had*

*I had rather be a door-keeper*, lie at the Threſhold, ſubmit to the loweſt Condition *in the houſe of my God*, the place where his Honour dwelleth who is the God of my Worſhip and Joy, *than to dwell in the tents of ungodlineſs*, be converſant amongſt the Ungodly of this World, in the moſt ſplendid Condition with all the Delights of the Sons of Men: for 'tis not all the Pomp and Glory, all the Pleaſures and Treaſures of this Life can give any ſolid Satisfaction to the vaſt Deſires of my immortal Soul. 11.

*For the Lord is a light and defence*, a light for direction in the way of peace, and a defence for protection, againſt all whomſoever or whatſoever might diſturb the innocence and peace of my Soul. *He will give grace and worſhip*, Grace to ſerve him truly here, and Worſhip or Glory to crown our ſervices hereafter: *and no good thing will he withhold from them that lead a godly life*: who truly love and fear God, and wait for his promiſes in the obedience of his precepts, ſhall enjoy all that is truly good, or conducible to their Eternal happineſs in Heaven: And therefore, 12.

*O Lord God of Hoſts, bleſſed is the man that putteth his truſt in thee*: not roving in his hopes and deſires after the exterior, empty, tranſitory Conſolations of the Creature, but among the ſundry and manifold Changes of the World hath his heart ſurely fixed there, where true joys are to be found, which is alone in the Preſence of the God 13.

of

of Heaven: where all do rejoyce together and ſing for ever.

*Glory be to the Father*, &c.
*As it was in the beginning*, &c.

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AS an Earneſt of this Everlaſting Joy and Felicity,

Pſal. 27. 4. *One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his Temple.* Amen.

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*FINIS.*

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